The Progreſs of SIN;

OR THE

TRAVELS

OF

Ungodlineſs:

WHEREIN,

The Pedigree, Riſe (or Original) Antiquity, Subtilty, Evil Nature, and prevailing Power, of *SIN*, is fully Diſcovered;

In an apt and Pleaſant

ALLEGORY:

TOGETHER WITH

The great Victories he hath obtained, and abominable *Evils* he hath done to Mankind, by the help of the Devil, in all his *Travels* from the beginning of the World, to this very Day.

AS ALSO,

The Manner of his Apprehenſion, Arraignment, Tryal, Condemnation and Execution.

By *B. K.* Author of *War with the Devil*, and *Travels of True Godlineſs.*

1 Pet. 5. 8. *Be ſober, be vigilant, becauſe your Adverſary the Devil, as a roaring Lion, walketh about, ſeeking whom he may devour.*

London, Printed for *John Dunton*, at the Sign of the *Black Raven*, at the corner of *Princes* Street near the *Royal Exchange*, 1684.

Alfred Bull Nov. 20, 1916

9/-

THE PREFACE.

Christian Reader,

I *Having lately written a Small Treatise Entituled,* The Travels of True Godliness, *which (as I hear) hath found a kind Acceptance generally amongst all sorts of* Protestants, *whether* Conformists, *or* Nonconformists) *I am not without hopes but this will meet with the like, if not more; the sole or main Design of it, being to beat down* Sin, *by setting forth the abominable Nature and Evil thereof; together with the VViles and subtil Stratagems of the Devil, to deceive the Souls of men. I have in it made use of the same Method I did before,* viz. *Presenting all I have said, Allegorically; which way (I find) the Holy Ghost by the Prophets, and the Lord Jesus himself much delighted in, and made use of; for all he spoke unto the Multitude, was by Parables,* &c. *And indeed, had I not warrant from Gods VVord thus to write, I should*

not

not preſume ſo to do: I have endeavoured to avoid all occaſion of Offence to all ſorts of People; not reflecting on any mans Perſon, whether High or Low, &c. *And therefore I hope none will be offended with me, though all kind of Sins are juſtly expoſed, and Sinners reprehended; though (may be) ſome will quarrel with my very* Title, *and object,* How can Sin be ſaid to Travel to and fro? *&c. To which I Anſwer, Notwithſtanding* Sin *be a Domeſtick Enemy, yet as* Satan *is ſaid to go to and fro in the Earth,* &c. *to* tempt, intice, *and* draw *men into Sin, being a cunning* Obſerver *of every mans* Temper, Calling *and* Inclinations; *ſo* Sin, *upon this account, we preſume may be preſented as a* Traveller *alſo. See* Caryl, *on* Job 1. 7. 1 Pet. 5. 8. *Ch.* 1. 90, 91. *in* 4°. Caryl.

I ſhall ſay no more, but leave it to the Bleſſing of God, whoſe Glory I hope, I ſeek, and deſire to promote in all things.

Reader, *Tho 'tis true, there are Books (thou maiſt ſay) enough already; yet bear with me this once: which is all I crave, ſave an Intereſt in thy Prayers, at the Throne of Grace;*

Who am thy Souls Friend,

April 28. 1684. B. K.

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THE PROGRESS OF SIN: OR, THE *TRAVELS* OF Ungodlineſs

CHAP. I.

hewing the Pedigree, Riſe, Anti-quity, and Original of SIN.

ALthough *Sin*, in a proper ſenſe, is a *Non-Entity*; rather the depravation of a Being than a Being at all: yet it would be well for Thouſands, yea Millions of Thouſands, if there were no Being for *Sin* n their Hearts, nor in the World. What

[illegible] Holy Apoſtle ſhews, *viz. The Tranſ-*
not preſume ſo to [illegible]*n of the Law*, &c. doing what God for-
avoid all occaſion, or not doing what God requires; or
; not refle[illegible]oing of it in other manner than he in his
Holy Word directs, is alike evil. And in theſe three Things doth *Sin* conſiſt: Theſe are the principle Parts of that Ugly Body, or Hateful Monſter, who is the Subject of this enſuing Hiſtory: And we hope none will be offended with us; becauſe in this Allegorical Diſcourſe *Sin* is repreſented as a Perſon; ſith the Apoſtle himſelf gives it the Name of Body; and alſo attributes the Members of a Body to it: *Who ſhall deliver me from the Body of* Sin *and Death* &c? And in another place he poſitively calls *Fornication, Uncleanneſs, inordinate Affections, evil Concupiſcence, and Covetouſneſs*, &c. Members of this Body: Beſides, what is that *Old-man* which he ſpeaks of elſewhere, and exhorts the Godly to put off, but *Sin*, or the evil habits there of, which are corrupt, *according to the deceitful Luſts*: This Deſign is honeſt. And if I know my own heart; I aim at the Honour of God; and to make all men who ſhall read theſe Lines aſhamed of *Sin*; he being in this ſmall Tract ſat out to the Life in his, own natural, vile, ugly, and deformed Image. And that we may the better perform this great and profitable Work; it will be needful firſt of all, to diſcover the Pedigree, Riſe, Antiquity, and Original of this abominable and black *Tyrant*.

Rom. 7. 24.

Colloſ. 3. 5.

Eph. 4. 22.

First, *Negatively*; 'tis evident *Sin* is not of nor from God: He that is Holiness and Goodness it self, cannot be the Author directly nor indirectly of *Sin* or *Ungodliness*: A *good Tree cannot bring forth evil Fruit*; from whom so ever therefore *Sin* derived his first Being, or had his Original; It is impossible he should be from the Glorious Creator of Heaven and Earth; for what soever God Created was Good: Every thing that had its Being from him hath some Good Originally in it; but *Sin* hath, nor never had, no good in it, but is altogether evil; the Evil of Evils, and therefore not from God. *Mat.* 7. 18.

Yet we must grant that *Sin* is of great Antiquity, and hath been a long time in the World; yea, some there be who think he had his Conception or Original before Man was Created, because some of the Angels (as they conceive) were overcome, and fell by him before that time; but how, when, and by what means *Sin* entred into them, who were such Holy and Glorious Creatures consider'd in their first Estate, is as I judge beyond what any Mortal is able to demonstrate, therefore we shall state his Original where the Apostle doth: *By one man Sin entred into the World*, that is to say, *Sin* was Conceived, and had his Birth or Entrance into this World by means of our first Parents; but if it be ask'd by whom he was begotten, I answer by one *Apollyon* King of the Bottomless Pit, called the Old Serpent, the Devil and Satan; it was by his subtilty they were beguil'd, who whilst they stood Sin, *of great Antiquity.* *Rom.* 5.

in the State of Innocency, were as a most chaste, beautiful and undefiled Virgin, whom because he could not force, he cunningly enticed to his foul and unclean Embraces: yea, and upon their first yielding to this Cursed *Serpent*, was begotten this *vile* and *evil Monster*, *Sin*: Hence the Devil is said to be *a Lyar and the Father of it*; * and upon this Account, *Sin* may be fitly called *the Spawn of the Devil*; 'tis Originally his Offspring, a *Brat* of his Begetting; and also bears a lively Image and Representation of him.

John 8. 44. Sin, *the Offspring of* Satan.

Obj. But this you will say was the Original or first Sin.

Ans. 'Tis true, and must also be granted, That that *Original Sin*, was the Original of all *Sin*; for from that first *Sin*, by the help of the Devil, and man's evil heart doth all manner of *Sin* proceed.

Original Sin hath been prodigious fruitful; for it would make a man admire to consider, what a multitude of filthy *Brats* or spurious *Off-spring* have proceeded from that first-Born of the Devil; yet all are but as it were Members or Parts of; and tend to make up the said Body and evil Monster: and this truly, of the Production of *Sin*, was *Apollyon*'s Master-piece; for by the help and means thereof, he hop'd and resolv'd to erect his Kingdom, or raise his black and Hellish Monarchy: for since he could not be a Ruler (nor in a higher state than a Servant) in the Upper World; (no nor remain an Angel any longer there) he was re-

reſolved to be a King and Ruler in theſe lower Regions; and to ſet up a mighty Kingdom in this World in deſpight of God himſelf; whom he ſought thereby to be revenged upon for that great affront and indignity caſt upon him; (as 'tis thought) he conceived, who being Created, in a higher and more glorious State than Man, ſhould be commanded to be a Servant or Miniſtring Spirit to Man; and he was doubtleſs, moved alſo, with malice and rage againſt the Creature Man? whom he ſaw God had lately formed and placed in Paradiſe, and made Lord and Chief Ruler of the whole Univerſe; and to the end that he might, I ſay, effect or bring this his Grand Plot or Enterpriſe; about which was to eclips God's Glory, and utterly ruine Mankind: He ſaw there was no other way to accompliſh it, but by the production of this cruel and mercileſs Tyrant, *Sin*; and having craftily obtained his deviliſh Deſign, ſo far that the Helliſh Monſter was Conceived and brought forth: Immediately as ſoon as ever he entred into the World, even before he was one hour old; he began to act his Diabolical, Curſed and Damnable Pranks; ſo that by his firſt Eſſay or Entrance on his fearful Work or Enterpriſe; he gave ſufficient proof to all that ſhould ever live on Earth, of his Sreenth and Cruelty; and what all Mortals muſt expect from him: 'Tis ſtrange to conſider, that a Brat juſt born; and as one would think wholly unexperienc'd, ſhould be cloathed with ſo much power, and be fill'd with ſo

great malice; for just as *Apollyon* Midwiv'd him into the World, he let flye his Sting; and thereby at once gave a Mortal Wound to the whole Lump of Mankind; not only all that then lived, but also all such who should in After-times live upon the Earth. The Nature of that woeful Blow; It may not be amiss if I further open and explain, before I proceed, since we all, to this day, feel it, and groan under the sad misery and dismal effects thereof:

The Nature of Original Sin.

But ere I do this; let it be observ'd, that this Hellish *Tyrant*, at once in a great measure, did effect what *Apollyon* craftily, in both respects, had purposed before to bring about; For, hereby he caused Man to cast off his ever Blessed and Glorious Sovereign, from whom he had his Breath and Being; nay not only so, but he begat a strangeness; nay, more than that, a cursed and irreconcilable enmity in the heart of Man to the ever Blessed and Holy God; which is a most dismal thing to consider of: neither could any other Enemy ever have done this evil and cursed Deed, but this Bloody *Monster*, *Sin*, only. Nay, and as he made Man to become God's Enemy; so he also caused God to become an Enemy to Man; (there being nothing so hateful and contrary to his Pure and Holy Nature, than *Sin*) in so much, that now that Blessed Union that was between God, the Holy Creator, and Man his once happy Creature is broke.

So that from hence you may see; This *Tyrant* flew, as soon as ever he was born, into

to the very Face of God himself: This was his great Cry then, and is still to this day, *God* shall not Reign, but I will Reign; and *Apollyon* King of Darkness; he shall Reign and Rule in the hearts of all men on Earth: Nay, and he became so great a Hater, and Enemy to God; that by that one act, he most wickedly defac'd God's Glorious Image; which was graciously stamped upon the Heavenly Soul of the Creature Man: Nay, and more than this; he by his Craft and malicious Enchantment, and that horrid Venome, which was in that poysonous Sting (with which he wounded the poor Creature) basely corrupted those great Nobles; who, as I may say, were the Attendants, Bosom-friends, and continual Companions of this High-born Soul; whose Names were (if I mistake not) these following, *viz.*

All the Faculties of the Soul depraved by Sin.

1. *Judgment*, alias *Understanding*, a very Grave and Wise Counsellor; but now become blind, filled with *Incredulity* and *Enmity*.

2. *Will*, a free and Loyal Friend to the King of Heaven and Earth; and one alwayes ready to stir up this precious Soul to that which was for her good, and her Sovereigns Interest; until he was by this Deviliſh *Tyrant*, depraved and wretchedly corrupted; being wholly brought over to promote the Interest of *Apollyon*: Neither, is there in any a greater perversness to the will of God, being filled with Pride; he ever seeks to exalt himself, and all who adhere

to him above God, his Holy Word and Glorious Sovereignty.

3. *Memory*, who before continually put the Soul in mind of all things God had commanded her to do; and whatsoever he had prohibited or enjoyned her not to do: but now so corrupted by this Enemy, and made so vile; that what she should remember she forgets, and what she should forget that she remembers.

4. *Affections*; and indeed there were none more basely changed, and drawn away, from God than these, before *Sin* prevailed, or entred into the World: They were like a most Chaste and Undefiled Virgin; but now so Corrupted and Carnal, that they are more disordered than any of the rest: Before they were alwayes set upon God, and took up delight and complacency in him, he being their only *Object*: But now the *World*, the *Flesh*,; nay, this *Hell-bred Tyrant*, *Sin*, is sweeter, more precious and lovely to them than He.

5. *Conscience*; One who kept the *Records*; and was alwayes faithful to the Soul before this unhapyy Day, or the hour of the Production of this Enemy of God: He made all the House to rejoyce, and break forth into singing, by the nature of his sweet Testimony, or Witness he always gave in, for and in behalf, of the Soul; but now so vile and depraved; that when he should reprove and charge the Soul with its evils he is asleep; sometimes he condemns for want of good Eye-sight when he should justifie; and at another time justifies

Juſtifies when he ſhould reprove and condemn. He is ſo far drawn aſide to the *Helliſh Party*, or Intereſt of the *Black Prince*; that when ſome Men perſecute, nay put the *Saints* of *God* to Death, he tells them they do *God* ſervice: Theſe are ſome of thoſe things that this vile Enemy did in part effect by than one Blow he ſtruck our firſt Parents; nay, and more than this alſo; for He brought in, or did beget another moſt cruel *Tyrant*, who hath Reigned ever ſince with great Force and Rigour, ſubduing all under his Feet; his Name is *Death*: This King of *Terrour* had never been, had not this *Monſter* and *Deſtroyer* of *Mortals* given his Being to him; in a word, you may perceive, he became an immediate Plague to the Soul of Man; a Depriver of every Faculty, and a Deſtroyer of the Body: For it was he alſo who let in Sickneſs, and all manner of Diſeaſes, which the Bodies of all Humane Creatures are ſubject to. *John* 16. 2.

Laſtly, *Hell*, or the *Lake* of *Fire*, comes to be prepared by his means: 'Tis he I mean who brings in *Eternal Death*. There had been no *Hell* had it not been for *Sin*.

Sin's *worſe than* Hell; *It dug that horrid Pit*:
'*Tis* Sin *that caſts poor* Sinners *into it*.
No Lake of Fire, *no* Tophet *had there been*
For Souls of Men; *no* Death *but through* Sin.

CHAP. II.

Shewing how Apollyon, *Prince of Darkness, having a design to send* Tyrant Sin, *as his Grand Agent, to Travel into all Quarters of the Earth; he* (First,) *Gave him his Commission:* Secondly, *Warning of his Enemies.* Thirdly, *Directions how to overcome, and destroy them.*

THE Pedigree, Rise, Original and Antiquity of this cruel Monster, and Hell-bred *Tyrant, Sin*, having briefly been opened to you; *Apollyon* having now nourished, and brought him up fit for his Turn, Work and Service; and finding he had already so wonderfully succeeded in his first and main Enterprize, he loved him dearly, fed him at his Table, lay him in his Bosom, and taught him all, or great part, of his Hellish Policy; by which he saw he would be a true and faithful Friend to him, and a a rare Foot-stool or Stirrup for him, to mount or raise him up to his long'd-for Sovereignty: and finding him, by this time, grown to some considerable Maturity, resolved to send him abroad, to Travel into all

all Quarters of the Earth, * to manage the Affairs of his Infernal Kingdom, greaten his Power, and actually subdue all Enemies under his Feet, in all Nations, Countries and Kingdoms of the World. But before the *Tyrant* enter'd upon this woful Journey, we will suppose the *Black Prince* gave him his Commission, and Instructions, how to proceed in all his Atchievements; to whom he addressed himself after this manner:

My most dear and beloved Child, the true Image of thy Father, and choice Darling of Hell, and the only Hope of this Infernal Lake, whom my Lord *Lucifer*, *Beelzebub*, and other Inferiour Princes, as *Belial*, *Sathan*, &c. do adore: Hearken to thy Father, who begat thee, and gave thy Being to thee: Thou art my Creature: What are I, though the Powers of Heaven hate thee? I will, in spite of all thy Mortal Enemies, make thee Great, and raise thy Honours, and Crown thee as King and Chief Ruler throughout the whole Universe: And all who will not obey thee, and yield Subjection to thee, I will raise all manner of Mischief upon them, make them miserable, yea, and tread them under thy Feet. Thou seest how successful already thou hast been, and what a mighty Conqueror thou art become in thy very non-Age. Thou hast, at one Blow, defeated all the Hopes of this New-born Mortal, and crushed him to pieces in the very Bud. He that was, the other Day, the Darling of Heaven, who swam in

* *We intend no more by saying* Sin *is sent to Travel, but the Temptations of* Sathan *to stir up all People to* sin; *for in this sense the* Devil *is said to go to and fro on the Earth as a Watchful Traveller: For* Sin *otherwise, 'tis granted, is a Domestick Enemy.*

in Pleasures, and was mounted so high in Sovereignty, Glory and inconceivable Grandeur; shining as a Star of the first Magnitude; possessing perfect Union and Communion with his Creator: Is now by Thee, by the Power of thy Hand, and Success of thy Arms, made miserable; and become so hateful to him whose Delight he was, that he hath cast him off, and turn'd him out of *Paradise*. Ah! How I laugh to see it? How is he become the Reproach and Scorn of all the Princes, and mighty Host of this unconquer'd Lake? What care I, though there is much bitter Enmity put between Me, and the *Woman's Seed?* Do I fear what Hurt any one, that shall proceed from her Loyns, can do to me? If thou in thy non-Age hast done such mighty things, and overcome this excellent Creature, when all his Internal Powers were utterly averse to us, and no ways inclined to favour our Interest; What can any of her Off-spring do to our hurt, much less break my Head, or destroy thy Sovereignty, since now we have got so strong a Party to our side, in their own House? Thou hast been so happy in this late mighty Victory, that the Powers of that Noble Soul, possessed by this Creature, is at once brought over to us.

I have a purpose (*my dearest Darling*) to send thee to Travel to and fro in the Earth, until thou hast gone through the whole Universe: And, to my Joy, I find all People are prepared by thee, and made willing to receive thee; for all their Faculties

ties seem inclined to entertain thee: so that I have no cause to doubt of an happy Progress. I am sure thou wilt find a ready Welcom in all Places, not only amongst the Poor, and baser sort; but amongst the Mighty and Noble Ones of the Earth.

Apollyon *gives* Peccatum, *or* Sin, *his Commission.*

And now therefore know, that I am thy Prince, and only Sovereign; and I do here give thee a Commission, a Pasport ready drawn, and signed for thee by all the high and mighty Lords of these dark and vast Regions; with certain Instructions how to carry thy self in all thy Travels, I have also prepared for thee two great Wings, that sometimes (as need shall require) thou may'st flye to and fro, and be as swift as Thought. The vast Deep shall be no Let to thee: Thou shalt pass from Port to Port, from Place to Place, from one Land and Kingdom to another, without Ship or Gally, and shalt never need to stay for Wind nor Tide. I will also teach thee to transform thy self into any Form or Shape, at my Pleasure. And to hide thy Sting, and ugly Visage, I have provided thee a Cloak, which thou shalt have power and skill to alter, or change the Fashion of, as will best suit thy Occasion at any time. Be thou sometimes a *Dog*, to fawn; a *Dragon*, to devour; a *Dove*, to seem innocent; be a *Serpent* or *Fox*, for Subtilty; a *Lyon*, for Strength: and in all thy Travels, observe the Constitutions, and natural Inclinations of all People. Build rather thy Nest amongst *Willows* that bend every way, than on

on Tops of *Oaks*, whose Heads are hard to be broken. Fly, with the *Swallow*, close to the Earth, when Storms are at hand; but keep company with *Birds* of greater Talons, when the Weather is clear; and never leaves them, till they look like *Ravens*. Creep into every Bosom. Fear not to approach the Courts of *Emperours*, *Kings*, *Princes*, and *Noble Ones* of the Earth: For I will cause thee to find Favour amongst all Ranks, Degrees and Conditions of Men. I will teach thee to get in at their Eyes, Ears, Mouth; nay, a thousand ways thou shalt have to invade them, and to spread the Wings of thy Infection over them. Make every Head thy Pillow to lean upon; and use it like a Mill, to grind Mischief. When thou meetest a *Dutch-man*, teach him to Drink; when with a *French-man*, teach him to Stab; when a *Spaniard*, how to Betray; present an *Italian* with a fair Damsel, and teach him to Poyson: when thou meetest a *Scot*, teach him Falseheartedness; when with an *Irish-man*, teach him to Forswear himself; when an *English-man*, to do all this. Pursue great Men hard; they are my very good Benefactors; and their Example hath commonly a great influence upon those of a lower Rank. Hunt Taverns; there thou shalt find brave Youths easily overcome. Erect store of *Play-houses*; for they tend greatly to the enlarging of my Principalities; there I keep my Market, and vend my Ware more abundantly, or offer my rotten Goods to sale, bur-

burnished up bravely to the eye, enough to bewitch all who lack Understanding, to dote upon them.

Be sure to beset (on every) side the Younger sort; for if thou canst get possession of their Hearts timely, thou wilt find it easie to keep them safe, enough, and make them thy constant Slaves and Vassals to the end. And when thou meetest with them afterwards; shew them the *Glory* of this *World*; allure them with thy *Pleasures*; and hold forth thy *Golden Apples* to them: But if, that sorry Fellow, *Conscience*, at any time, gets power to frighten them, promise them Late Repentance, and assure them of Long Life; and thereby thou wilt soon overcome them.

When thou meetest with the *Rich*, tempt them to trust in it; set their Hearts upon it; and to make their Bags of *Gold*, and *Silver*, their God; and to grine the Face of the *Poor*; and force them to sell their Commodities cheaper than they can afford them; and not give them a Penny to relieve their Necessities: For thereby thou wilt subdue them both at once: for the One I am sure of; and the Other will be so hunted with one of thy Off-spring, called *Carping-Care*, that if *Light-fingers*, doth not overcome and tempt him to steal, the other will break his Heart, and force him to take the Name of *God* in vain; and not think of any thing else, than what will tend to the strengthening of thy hands, and conduce to my Interest in him, *Prov.* 30.9.

When

When thou comeſt to meet with ſuch who are naturally inclin'd to Ambition, or have an eager deſire and thirſt after Honour, ſuit thy Bait accordingly; teach them how to contemn their *God*, their *Conſcience*, their *good Name*, the *Law* and *Religion* too; that ſo they may the better mount the Hill of *Ambition* and *Earthly Grandure*.

When thou doſt approach to a melancholly Perſon entice him to be alone, and not to open his mind to any Body as he tenders his Life; alſo perſwade him no Body, in the World, can tell what his Diſtemper is; and to make him believe he is damned: Nay, tell him there is no way but to Hell he muſt go; and then we ſhall between us, perhaps, entice him to hang, drown, or poyſon himſelf, or cut his own Throat; and ſo we ſhall deſtroy many of theſe ſilly Souls; and that way enlarge our Kingdom.

When thou meeteſt with an old Man, make him conceited, vain-glorious, fretful and very peeviſh; fill his Noddle with Tales, and old Stories; and to put them off the better, tempt him to add to them.

When thou comeſt to married People, make one jealous of the other: If a Man have a beautiful Woman to his Wife, trouble his thoughts without juſt cauſe; becauſe ſhe is fair make him conclude ſhe is falſe; and every one that looks on her, perſwade him, loves her: If ſhe ſpeaketh him fair let him believe ſhe feigneth; if ſhe behave her ſelf dutiful, make him think ſhe then doth counterfeit: When ſhe goes abroad,

fill

fill his Head with fear and make his Heart pant: If she be neatly dressed, perswade him 'tis to allure and please others; If she be homely dressed, 'tis because she knows he will keep House that Day.

If by any means we can but kindle this spark in either of them, to be jealous-headed; we shall do our business effectually: But however, since the Man is so foolish to fear without cause, entice the Woman, if possible, to be revenged on him.

Be sure do what you can to make discord between every Couple; when one is hot let not the other be cold; suffer not one to throw Water upon the Fire which the other kindles; for by this means we shall set the House on Fire, and then warm our selves with the heat thereof: Teach them to live either below what they have, or else above what they have; and if they have Children, I will give thee Instructions about them hereafter when thou enters the Country of *Non-Age*: If they go behind hand, thou must stir up the Husband to lay all the Cause thereof on his Wife; and let the Wife charge the Husband wholly with it; do what thou canst, be sure, in the Morning and Evening, to prevent Prayer; for that I fear more than all the *Pope*'s *Holy Water*.

We must make the Fountain muddy, and then the Spring cannot be clear: Discords and Confusion, in a Family, does as much strengthen my Kingdom as any thing in the World.

You

You cannot think, how I am pleased, how greatly it delights me to see Men and Women live at strife and variance.

When thou meetest with a single, or unmarried, Person, perplex his mind continually about a Wife, and render his Life not worth regard without one: If thou canst tempt him to Uncleanness, do; I will stand his Friend in the Matter: but if he will marry, let him more mind the Portion than the Person; let his Inquiry be what Money she hath, not what Grace hath she as you love me. We must also find out such a one for him as may be a Plague to him, as *Job*'s Wife was to him: Never let him mind the temper of the Woman; nor whether she will, or no, be a suitable Help-meet, so that she doth but please his Eye, and bring store of Gold aud Silver into his Coffer.

When thou dost assault a cholerick, or passionate Man, raise his Anger to Madness; if thou canst, cause his mind to swell high, and so full, that there may be no room left for any good word or motion: Make him, in his Fits, like a *Spyder-poysonn'd Toad*; so that *Reason*, *Modesty*, *Peace* and *Humanity* may flye from him, as People do from a House that is all on Fire; let it be contumely, without any distinction, or respect, had to Friend or Foe, Aliant or Familiar; let him also add violence of hands, savage or monstrous behaviour, like the troubled Sea when it cannot rest; whose Waters cast up Myre and Dirt, fuming and foming like a muddy Channel, a distorted Countenance, spark-

spark-

ling Eyes, foul Language, hasty Hands; and let him not come to himself, nor speak a word to his neareſt Friends for two or three dayes; nay ſtir him up in this mad Fit to run away, though there was no Cauſe for the Fude; and if thou canſt, perſwade him to throw the *Houſe out at the Window*; tare his Wives Linnen and fine Clothes to pieces, or break her Earthen Ware; or if thou couldſt prevail (for that's our time) to perſwade him to knock one, or more, of his Children on the Head, and then get away and hang himſelf; for ſo thou wilt do thy buſines throughly, and make all we Devils brave ſport: But know we are curious Obſervers of the Tempers and various Paſſions of Men; in ſome anger hath a quick and ſudden motion, but preſently ceaſes: This they call *Choller*; and they think it is an Influence of ſome angry *Planet*; let the Fools have their fancy; but I muſt tell thee, 'tis a Child of thy Begetting; but theſe are like *Fire in Stubble*, ſoon *kindled* and ſoon *goes out*; or like *Gunpowder*, which no ſooner thou puts *Fire* to it, but flies in the *Faces* of their *deareſt Friend*: Theſe they ſay are the beſt natur'd Men; but they may thank us for that excuſe.

But there are another ſort, whom thou canſt not ſo ſuddenly move; but when Paſſion is raiſed, it takes deeper hold in their Memory; and as this Fire is not ſo eaſily kindled, ſo neither is it eaſily put out: If thou doſt but do thy Beſt, 'twill prove like Fire in Iron, which hardly taketh and long abideth.

The

A Third sort there be, in whom thou may'st kindle this fiery Passion suddenly, and retain it perpetually; not desisting without Revenge. These are like Fire, which ceaseth not without the Ruine and Waste of that Matter whereon it hath caught. Mind thy Instructions; for by this Engine thou may'st destroy Thousands.

There is yet another kind of People, which thou must attack; whom I perfectly hate, and hold for my Mortal Enemies; and they are call'd *Saints* forsooth: about whom we have held divers Grand Councils in *Hell*, how to destroy. These are They, who call themselves the *Woman's Seed*.

Most Noble Prince, If thou canst beguile, deceive and subdue this sort, the Day is our own. Thou must do it, or it can never be done; for we can do nothing without thee. Therefore, I conjure thee, in the Name of my Lord *Lucifer*, *Beelzebub*, and in the Name of all the Mighty *Thrones*, *Dominions*, *Principalities* and *Powers* of this *Burning Lake*, to use thy utmost Skill and Policy: For what thou dost upon These, thou must do by Craft, and after a more wary and clandestine manner: For they have studied our *Politicks*, and are *not ignorant of our Devices*. Yet, let me tell thee, There are some who bear that Name, and are acounted of their Company; who are our good *Friends*, and indeed as serviceable to our *Interest*, as most in the World.

2 Cor. 2. 11.

But

But as touching *Advice*, and *Counsel*, how thou shouldst prey upon those my grand Enemies; I shall forbear at present, it being a Secret that ought not to be revealed: I shall give thee therefore Instructions hereafter, when thou meetest with them in the *Town of Religion*, how to betray, and overcome them.

Moreover, there are divers other Ranks, Qualities and Conditions of People, with whom thou wilt meet in thy *Travels*, which I have not yet mentioned; *viz. Noble-men*, *Counsellors*, *Lawyers*, *Doctors*, &c. and all sorts of *Mechanicks*: But when thou enters into the *Town of Commerce*, thou shalt have Advice and Directions how to handle them.

And now, because I am sensible of the great Weight and Importance of this grand Enterprize; and how by thy *Travels* I am like to lose or win all; I am resolved to accompany thee continnally, to the End of the World. I will go with thee, and be as a Servant to thee. And I must tell thee also, I have got the Skill to transform my self into any Shape: If need be, I can be an *Angel of Light*, and become Deviliſh Godly: We must both sometimes be very Religious; for else, how should we set up our Spiritual Kingdom; for such a one I have, and shall have, as well as a Fleshly: and the Advantage thereby to us is, and will be, very great; otherwise we should never have spent so much Time, and held so many Grand Cabals in Hell, about contriving, ushering 2 Cor. 11. 11.

ushering in, and establishing this our Ecclesiastical State in the World.

Lastly, That we may not lose time, I shall only admonish thee of divers grand Enemies, which thou must be aware of, and throughly revenged upon; or all our Design will prove, in a great measure, fruitless: I shall therefore, ere thou begin thy *Travels*, give thee their Names.

Who are Sin's Enemies.

The *First* is a *Paper-Enemy*, a contemptible Foe to look upon; and yet I dread him more, than all the Powers of Heaven and Earth: May it please your Greatness, 'tis a Book; not a Play-Book; no, no, that is an Engine of my own forging: nor a Conjuring Book; for that same thing hath often made me brave Sport: nor is it a Song-Book; no, nor a Book of *Philosophy*, nor *Physick*: But 'tis the *Bible*. I could wish all the Plagues of Hell to light upon it, if that would do: But I see all in vain; for 'tis under the perpetual Care of *Him*, who Reigns Above, and cast me down into these lower *Regions*. We must do, therefore, what we can, to keep all Men ignorant of it; and not suffer them to have it in their *Mother Tongue*: Or, if we cannot do that, then take off their Hearts from it so, that they may not read, meditate upon it, nor remember what is contained in it: For 'tis like a cruel Sword with two Edges; which if they have got Skill to use it, it will destroy thee utterly: Yet do not fear; for I can teach thee to use it so, as to turn the Edge of it against themselves, and wound them

The Holy Scriptures a great Enemy to Sin.

them with their own Weapon. Beſides, I will ſhew thee how to magnifie ſome other Books, and unwritten Verities, mere Inventions of our own deviſing, above it; and raiſe up others, to caſt it away as a dead Letter; and alſo to wreſt it, and to make a Noſe of Wax of it; and cauſe Thouſands to believe, that it doth not belong to Lay-People, to read it; and forewarn them not to ſtudy it, on their Peril.

Theology *hated by* Apollyon. 2 *Cor.* 2. 11.

The *Second* Enemy I muſt advice thee of, is one *Theology*; a Holder-forth, a Preacher forſooth; that gives himſelf up wholly to ſtudy, how to bring both Thee and I to ſhame; nay, and to deſtroy thee utterly. This Fellow prys into all our Secrets: But I will teach thee, how, one way or another, to be revenged upon him.

The Holy Spirit Sin's *dreadful Enemy.*

The *Third* Adverſary is a *Spirit*, ſome call him the *Holy Spirit*. I muſt confeſs, he is a powerful Enemy; and I cannot deny, but he hath been ſometimes too hard for all the Mighty Powers of this Burning Lake. Whenſoever therefore he breaks in upon thee, with his Sword drawn in his Hand, he will ſlay thee at once: nay, ſuch cruel Hatred he hath to thee, that no other Death will ſatisfie him, but to crucifie thee; which grieves my very Heart to think upon. Therefore, beware of him, and keep the Door ſhut (where thou haſt Poſſeſſion) againſt him. Moreover, I ſhall teach thee many other ways, to quench his Heat, and hinder his prevailing Power upon Men's Hearts;

Gen. 6. 3. Eph. 4. 30.

Hearts; yea, tire his Patience; and grieve him ſo, that he ſhall ſtrive againſt thee, nor appear for their Help any longer.

Grace *a great Enemy to* Sin.

The *Fourth* is a rare and beautiful Damſel; her Name is *Grace*; and ſhe hath alſo ſeveral Siſters; as *Faith*, *Hope*, *Charity*, &c. It grieves me to think, thou ſhould'ſt at any time be worſted, and utterly vanquiſhed by any of the *Feminine Gender*: But thou wilt ſuſtain great Loſs, I perceive, by her Means; for ſhe has a cruel Train of powerful Enemies, to torment us continually, attending of her: Yet I ſhall teach thee, how to marr her Beauty, and ſpoyl her Growth.

Knowledge of God, *a great Enemy to* Sin.

The *Fifth* Enemy is called *Knowledge of God*; but I think, there is no great fear of him: for the greateſt Part of the World, I doubt not, but we ſhall keep in *Ignorance*, in *Heatheniſh* and *Popiſh Darkneſs*: But if he gets in, he will do us great hurt, by diſcovering all our Intreagues.

Morality *an Enemy to* Sin.

The *Sixth* is one *Morality*: I hate him as a Man hates a *Toad*. Yet, as we will order Matters, he ſhall do us a great Kindneſs; for he is not very well known; and ſo we will cauſe divers ſilly Creatures to truſt in him, for *Life* and *Salvation*. That way we ſhall bring ſome ſolid Blades to *Hell*, with ſome Hopes of *Heaven* in their Noddles.

Enlightned Conſcience *an Enemy to* Sin.

The *Seventh* is a ſcurvy, obſtinate Fellow, called *Enlightned Conſcience*; a meer Tell-tale; one that never will be bribed: nor doth he fear Frowns, nor regard Flatteries.

ries. I doubt he will prove a Plague to thee in all thy *Travels*; but I will shew thee hereafter how to deal with him.

Prayer a great Enemy to Sin.

The *Eighth*, is a strong *Engine* of *War*; an *Enemy*, that has made the very *Foundations* of *Hell* it self to shake: I think they call him *Prayer*; but he can do little hurt without *Faith*; and I will teach thee many rare devices to make him ineffectual; there are some *Prayers* thou needest not fear, *viz.* such that some use with *Beads*, *&c.* *Prayer* alwaies prevails accotding to the *Nature*, *Holiness*, *Truth*, *Sincerity*, *Fervency*, *Skill* and *Care* of the Person who uses him.

Repentance, *a Enemy to* Sin.

The *Ninth* is, *Repentance*, a most powerful Adversary indeed, but fear him not if he comes not in timely, or approaches alone without his *dreadful Retenue*, whom I tremble at the thoughts of; which are these following, *viz.* *Godly Sorrow*, *Holy Revenge*, *Vehement Desire*, *Spiritual Indignation*, *Filial Fear*, *Heavenly Care*, *Self-clearing*, *Fiery Zeal*, &c.

Consideration Sins *Enemy.*

The *Tenth Enemy is*, *Consideration*; who is truly the Ringleader to all the *Mischiefs*, *Troubles*, *Wars* and *Disquietments* raised up in my *Kingdom*; and were it not for him I would not fear any Adversary on Earth; therefore thou must prevent his coming to the assistance of the Partyes thou dost encounter with, which thou mayst do by filling their Minds with the Cares of this Life; also render him odious; make them believe he is a dangerous Fellow; having made many a brisk *Youngster* a meer *Mome*; causing them

See Travels *of* Godliness, *page* 139.

to hang down their Heads like *Bull-rushes*; to fold their Arms, and to spend their Dayes in *Tears* and *sighing*, ; and that he hath caused many to go besides themselves, or to run distracted. Moreover, thou mayst drive him away, by sending the Party to some *Play* or *Tavern* or such like diversion.

Truth *and* Justice *Enemies to* Sin.

The *Eleventh* are, *Truth* and *Justice*, both implacable Enemies to our Empire; but I am resolved to do what I can to make them wander like *Vagabonds* in the open Air; for *Truth* shall find no Lodging, unless it be with a *Mute*; and *Justice*, thou shalt throw her down in the Streets; and *Equity* shall not enter. We will so handle her, that few or none shall know her when they see her; they shall indeed have her bare Name, but not her Nature; for I have ready at hand in every Kingdom, a Multitude of such *brave Catchpoles*, that I hope they effectually do her her Business: Let her flye to Heaven; what hath she to do on Earth? and as for her who bears that Name, we will turn her Sword against our Enemies (and as much as in us lies) to spare our Friends.

True Godliness *a great Enemy to* Sin.

The *Twelfth Enemy* is, one whom they call *True Godliness*; who hath been *travelling* up and down, a long time, to undermine my Kingdom: He is made up, they say, with a *right Faith* and *holy Life*; but I am glad he meets with no better Entertainment. Now, my grand Design by granting thee this Commission, is to spoil his Enterprize; and finally, to vanquish him out of these lower Regi-

Regions. Now therefore ponder well what hath been said; and bestir your self; flye to and fro, *East*, *West*, *North* and *South*; besite all Mortals; my Instructions will serve for every Age; and will suit with all Climates and Countries throughout the whole Universe; but chiefly I aim at the Latter Times. Be gone, my *Darling*, and raise my Honour; and let my Renown break forth in all Quarters.

Cloath my ambitious Children with Ornaments of Gold, and crown them with Glory and Honour; fill the Voluptuous with Pleasure, and all the Delights of this World. Let the Envious and Cholerick, have all the sweet Revenge their precious Hearts can desire; glut them with Rapine, Massacre, and Murther. Set one man against another; Husband against the Wife, the Wife against the Husband; Parents against the Children, and Children against their Parents; and teach Masters to be Cruel to their Servants, and Servants to Rob and Steal from their Masters; promoting *Lying*, *Swearing*, *Whoring*, *Blasphemy*, *Atheism*, *Flattery*, *Drunkenness*, *Cruelty*, *Pride*, *Hard-heartedness*, and all manner of *Debauchery*. Raise up Wars and Commotions in every Kingdom; let all before thee be put to Fire and Sword. Introduce Superstition, Heresie, false Doctrine, and gross Idolatry. Visit all in thy Journey; the Young, the Old, the High, the Low, the Rich, the Poor, the King on the Throne, the Beggar on the Dung-hil. Let Truth,

Righteousness, Justice and Equity, Conscience, Charity, Fidelity, Simplicity and Modesty, be banished all the Regions of the Earth. Thou art my great Agent, and hast thy Patent of Assignment and Grant, from me the great Prince of Darkness, whom thou must daily Honour; and under whose Standard, continually advance thy Colours, and spread the Flag of my Authority; by which, not only the Lodges and outward Gates of all Courts and Cities of the World, but also the inward and inmost Chambers and Closets therein, will soon fly open and give way to this strong Commission: Thou hast the World, the Flesh, and me the Devil; nay, all Devils and Infernal Spirits, for thee to side with thee and take thy part. All Men are ready to receive thee; no Tradesman nor others, can well live without thee; but be sure remember, thou never be satisfied to take up thy Quarters in their Barns nor Stables, nor in their outward Courts nor Castle-Yards, but command the best Room they have, *viz.* their hearts; and be sure where thou comest to sway the Scepter, and make them all subject tothee; and become thy Servants and Vassals for ever. Let me see thee bring Millions of Millions, into these dark Regions, todwell with us in Everlasting Burnings.

CHAP.

CHAP. III.

Shewing how the haughty Prince and bloody Tyrant Sin, *the grand Agent of* Apollyon, *began his* Travels: *Also what a strange Retenue doth accompany him; and his great Success in the beginning of his actual Enterprize.*

THIS hellish Monster, having thus received his Commission, immediately resolved (you may conclude) for his Journey; but pray note one thing by the way, touching his Instructions, *viz.* They were not (you must know) all given at first, as soon as Man was fallen, and he entered into the World; for though we thought meet to put them together, yet they are rather suited (as you may perceive) for after-times.

But before we come to speak of his present *Travels*, it is necessary to give you a Descriptipn of his Person, and Retinue: together, with a brief History of his first setting out, and abominable Transactions in ancient Times.

First, As to his Person, he is the strangest Monster that ever you heard or read of; for he consists of a compleat Composition of all

manner of *Sins* and *Ungodlineſs*; and though he be but one entire Body, yet he hath a multitude of Members, and lives ſeparately in every one of them; ſo that each Member may properly be ſaid to be him, as if he was ſolely or entirely there. 'Tis not proper to ſay he is a *Sinner*, for he is got into a higher Orb than that Phraiſe can reach; for he is *Sin*; not filhty, but Filthineſs in the Abſtract; not proud, but Pride; not covetous, but Covetouſneſs; not a Liar, but Lying; not an Adulterer, but Adultery; not an Idolater, but Idolatry; and not a Heretick, but Hereſie, *&c.*

Tyrant Sins *Ritenue.*

Secondly, He being in the Holy Scripture, compared to a mighty King, though a cruel Tyrant, whoſe Power and Authority is very great; it will do well to ſhew you what a Retinue he alwayes hath to accompany him in his *Progreſs*, for it cannot be ſuppoſed he *Travels* alone. The 1. is, *Apollyon*, King of the *Bottomleſs-Pit*. The 2. *Intollerable-Guilt*. The 3. *Abominable-Pollution*. 4. *Horrible-Shame* and *Ignominy*. 5. *Deceitful-Heart*. 6. A *Defiled-Conſcience*. 7. *Famine* 8. The *Sword*. 9. The *Peſtilence*. 10. *Death*, who is alwayes juſt at his Heels; and *Hell*, with the dreadful Wrath and Curſe of an angry God, purſues him (and all that entertains him) very cloſe, from whom there is no eſcaping.

His Rich Preſents.

Moreover, The rich Preſents the *Tyrant Traveller* carries along with him, which he offers to allure, entice, or enſnare, his Prey; are chiefly theſe, ſinful Pleaſures, Ri-

Riches, Honours, and Length of Dayes. But ſtop my Muſe; *Apollyon* is near, and ſeems to be in a great rage that his Agent is not gone.

Apollyon. Haſte thou mighty Champion; prepare for thy Journey. Subdue the World actually under thy Feet; fear no Enemy that ſeeks to undermine or counterwork thee. I like not delayes; loſe no time; put the Mandates of thy Sovereign into preſent execution, before I raiſe all the power of this unconquered Lake to fall upon my Enemies; and conſume all Mortals at once: for I ſwear by *Lucifer*, *Beelzebub*, and all other mighty Devils, I'll immediately ſhake the Foundations of the Earth, and anticipate there in thy buſineſs, and do my work my ſelf; ſo that the Glory ſhall never redown to thee. At this immediately, with a great clap of Thunder, he diſappeared.

Sin *begins his* Travels.

Upon which the cruel and monſtrous Tyrant ſet forth, *Apollyon* following him cloſe at his heels, to ſee him do his Buſineſs effectually, and to aſſiſt him in every Enterprize; and ſo it fell out, juſt as he began his Journey, *Cain* and *Abel* were offering Sacrifices; and having intelligence of both their Diſpoſitions, he made up to *Cain*'s door, and there lay couching down, like a hurtful Beaſt, ready to devour; and ſecretly whiſpered into his Ear, to ſpare the beſt of his Subſtance to enrich himſelf; and alſo intimated to him, that all the he offered to the Lord was loſt, and would ne-

* *See Mr.* Ainſworth, *on Gen.* 4.7.

ver be rewarded; and Faith not being in *Cain*'s Houſe, * he hearkened to this curſed ſtranger, and did accordingly; yet he brought his Offering, leaſt he ſhould diſpleaſe his Father *Adam*, who, it is thought, at that time, was High Prieſt, which Office, afterwards, fell to the First-born in the Family. But when *Cain* ſaw his Offering was not excepted, and his Brothers was, this Enemy being near, knocked at his door.

Cain, Who is there?

Sin, Have you, Sir, any room for a Traveller.

Cain. What are you?

Sin. A Friend, one that loves you dearly, and am troubled to ſee how you are abuſed, and baſely dealt with, by your younger Brother. Can you bear the thoughts that he ſhould be in the favour of his Maker, and be the only Darling of his Father, and you ſlighted and contemned in this ſort.

Cain, By this, I cannot bnt think thou art indeed a Friend, and doſt bear good will to me; pray come in:

And he preſenthy lodg'd him in the beſt Room he had: neither do I read of any oppoſition made againſt him, by any in the Houſe.

He had no ſooner receiv'd him, but immediately (by ſecret Inſtigations and Inſtructions from *Apollyon*, who was glad to ſee him entertain'd) he applyed himſelf to him after this manner:

Sin, Let this Villain *Abel*, be the Object of thy hatred: never ſpeak friendly to him more in love; but let thy Wrath out againſt him

* *Heart.*

'Tis likely Cain *ſaw, ſaith* Ainſworth, *by ſome viſible ſign, that God had accepted* Abel's *Offering, and not his.*

him to the uttermoſt: ſhall he be accepted; what's he; art not thou better than him? he will ere long (though thy younger Brother) be come thy Lord and Maſter, and Ruler over thee; and thou ſhalt be made a meer Underlin.

Cain, I am truly of your mind; my Father and Mothers Heart, I find already is taken from me, and ſet upon this cunning Subplanter.

I hate him as I hate a Toad; neither can I endure to ſee him: Thus *Cain* was fill'd with Wrath, and his Countenance fell; *i. e.* he ſhewed himſelf full of Rage and Diſcontent.

The Hebrew Word ſignifieth, to burn or be inflamed, either with Anger or Grief.

Sin, Moſt Noble *Cain*, Heir of the World; I have a Buſineſs of great Importance to impart to thee.

Cain, Sir, what is it?

Sin, I am a Servant to a mighty Prince, whoſe Power and Kingdom, 'tis like, thou haſt not heard of it: and he hath a dear and cordial love for thee; and hath ſent me to thee, with certain Inſtructions, to put thee in a way to be rid of this your Canting Brother; and I will aſſure you, 'tis high time, for he is now at Prayer, and begins to grow more and more in favour, *&c.*

Cain, I am glad to hear this News; but which way can the thing be done?

Sin, Sir, you will never be at Peace, nor have any ground to conclude your Father will make you his Heir; or indeed ever regard you; until he be rid out of the World: But if this be once done, all is your own.

Cain. But how shall I do to get rid of him?

Sin. Why, since there is none you can employ secretly, to do it; do you kill him; and then declare he murder'd himself, being evercome with Melancholly, or blown up with Pride and Self-conceit upon his late ambitious thoughts, in aspiring after Rule and Government. Il'l warrant you Sir, this will hide the Fact and you shall never be discover'd.

Presently, upon this motion, *Conscience* stept in; and spoke after this manner:

Conscience. Sir, do not this evil Deed; he is your only Brother; and his Blood will cry for Vengeance.

Sin. What dost do my *Cain*; why dost thou make a pause?

Cain. I am hinder'd by a timorous Fellow in my House, whom I know not: some Body I think hath sent him hither, on purpose to be a Plague to me.

Sin. regard him not; I will undertake to stifle him; and spoil his telling Tales. Go call thy Brother forth; and walk together in the Fields. Be sure carry it lovingly to him, lest he mistrust thee: and I warrant you he will talk with you about Religion, and condemn your way of Worship: and though he be your younger Brother, yet will undertake to teach thee: and if thou wilt be a Fool, and suffer it, do.

Cain. I will try that, so far I am resolv'd to take thy Counsel.

And immediately, away he went and call'd his Brother forth; and they walked together in the Field. *Cain,*

Cain. Brother, what a vast Fabrick is here? This World, in which, we are placed, is full of great Wonders and excellent Rarities; and all after our Father *Adam* is dead will be ours; all the Riches, I mean, and Glory thereof: and my Heart, Brother, is wonderfully pleas'd with the thoughts of it: I desire no greater Glory, nor Happiness; though I have heard my Father talk of a Future State beyond the Grave, that exceeds all things here below.

Abel. Brother, this World, and all the Wonders we do behold, doth shew forth the Glory and handy Works of *Jehovah* our Blessed God and Creator; *whose we are; and whom we should serve: for he is a jealous God*; and executes Righteousness and Justice in the Earth: and *is a Rewarder of all those who diligently seek him.* *Psal.* 19. 1. *Rom.* 1.

Cain. You are a Fool; I do not believe there is any Reward for Justice and Righteousness, nor Vengeance for *Ungodliness.*

Abel. Brother, it grieves me to hear you speak after this manner; for I have had evidence of his Mercy, and favourable Acceptance, already. I am afraid, truly, you are misled by some Enemy: The way you go in Brother is not good; Think upon the World to come.

Cain. *Wisdom* is only with you: I see how you are swoln up with Pride; and what you aim at: leave off your talking of a World to come, for I believe none.

Abel. Brother, you shew a very wicked, naughty, and unbelieving Heart; I am ashamed to hear your Discourse. Some

Some Things of this Nature, 'tis rationally ſuppos'd they might diſcourſe of: And *Cain* being, afreſh, mov'd to Wrath thereby, took the Devils Counſel, and roſe up and murthered him.

See Reverend Mr. *Ainſworth* upon this Matter: *

Thus this *Tyrant* and *Monſter* prevail'd; and, in a ſecond Attempt, overcame the Fourth Part of the World. But ſee how *Sin*, and the *Devil*, deceiv'd *Cain*: The Murther was ſoon diſcovered; for lo, on a ſudden, a mighty Cry was heard; *Vengeance! Vengeance!* *God*, who is the Searcher out of Blood, cryes, *Where is* Abel *thy Brother?* Nothing can be hid from his Eye. Murther ſhall not go unpuniſhed: *The Voice of thy Brother's Blood cryes to Me from the Ground.* Guilt follows his *Sin* with the dreadful Wrath of *God*: *And now thou art curſed from the Face of the Earth*, &c. Behold the venomous Nature of this *Tyrant*! Seven Abominations he let into *Cain*'s Heart at once: 1. To *Sacrifice* without *Faith*; 2. And yet to be diſpleaſed, that *God* reſpected

* Cain *ſpake unto* Abel *his Brother*; *but what they ſaid, is not ſet down. The* Hebrew *Text hath here a Pauſe extraordinary*; *implying* (ſaith he) *further Matter. The* Greek Verſion *addeth*, Let us go out into the Fields: *And* Thargum Jeruſalemy *addeth the ſame, and much more*: viz. *How* Cain, *when they were in the Field, ſhould ſay, There was no Judgment, nor Judge, nor Other World to come, nor Reward of Juſtice, nor Vengeance for Wickedneſs*, &c. *All which* Abel *gain-ſay'd*; *and then his Brother ſlew him. It ſeemeth* (ſaith he) *to imply a Diſſimulation of* Cain's *Hatred, in that friendly Converſe with his Brother, till he found Opportunity to Kill him*, &c. *Ainſ.* Ant. on *Gen.* 4, 5, 6, 7. *pag.* 22.

ſpected him not. 3. Not to hearken to *God*'s Admonition. 4. To ſpeak diſſemblingly, when *Miſchief* was in his *Heart*. 5. To kill his own and only *Brother*, and that for *Righteouſneſs* ſake; and thereby to deſtroy, as much as lay in him, all the *Righteous Ones* that might have proceeded from his *Loyns*. 6. To deny the *Fact*, by ſaying, *He knew not where he was*. 7. And, after all, asketh not for *Mercy*; but rather deſpaireth under the Senſe of the *Puniſhment*, than convinc'd of the hainous Nature of his *Sin*: And ſo fell under the *Condemnation* of the *Devil*.

But to ſtill, or rather ſtifle, his *Conſcience*, (if there was any left in him) *Sin*, and the *Devil*, enticed him away from the Preſence of *God*, and (as *Ainſworth* hath it) from *God*'s Word, and Publick Worſhip; to dwell in the Land of *Nod*: and to divert his Thoughts, by marrying of a Wife, and building of a City; which might alſo be for his better Security from his Fears, *&c.*

But, after this, *Sin* proceeds further on his *Progreſs*: and, as he ſubdued all *Cain*'s *Seed* in general; ſo, more eſpecially, he overcame *Lamech*; *Firſt*, By violating the *Law of Marriage*: *Secondly*, In committing of *Murther*: and, *Thirdly*, In glorying in it; *I have killed a Man*, &c. *If he that killeth* Cain, *ſhall be puniſhed ſeven-fold; then he that killeth Me, ſeventy ſeven fold.* Gen. 4. 19.

"It ſeemeth (ſaith an Eminent *Writer*) "to be an inſolent Contempt of *God*'s Judg- "ment, and abuſing of his Patience towards "*Cain*, &c. Time

Time would fail me, to ſhew diſtinctly, how *Sin*, by his Subtilty, generally prevailed in thoſe Dayes; by his alluring the Hearts of Men and Women with *Muſical Inſtruments*, and other *Pleaſures*, and *Senſual Delights* and *Profits* of this *World*. Yet *God*, to contrary-work *Sin*, and *Apollyon*, Prince of *Darkneſs*, and to preſerve a *Godly Seed*, that He might have a *Church* in all Ages, and fulfil his Promiſe to *Adam*, gave *Eve* another Son, inſtead of *Abel*, whom *Cain* ſlew; whom ſhe called *Seth*: "Who "was Born (ſaith *Ainſworth*) not till One "Hundred and Thirty Years after the *Crea-* "*tion*.

Luk. 3. 38. This *Seth* begat *Enos*; ſo he is called in *Greek*; in *Hebrew*, *Ænoſh*: that is, by Interpretation, *Sorrowful*, *Grievous*, *Sick*, *Miſerable*: So named, 'tis thought, from the Conſideration of the ſorrowful State of thoſe Dayes. For, it ſeems, that this *Monſter* of *Polution*, and *Deſtroyer* of *Souls*, prevailed wonderfully, as worthy *Annotationers* make appear; by prophane calling on the *Almighty*; calling Idols by the Name of the *Lord*, or making Images and Repreſentations of Him. So high had *Sin* rais'd *Apollyon*'s *Throne*, in thoſe Times, that ſcarce One in a Thouſand ('tis thought) but were ſubdued under his Feet, and became meer *Vaſſals*, and *Slaves*, to him. Yet *Godlineſs*, ſoon after, had One moſt Choice and Renowned *Champion*; who bravely overcame this *Helliſh Tyrant*, and his great Maſter *Apollyon*; and walked with *God* Three Hundred

Gen. 3. *Enoch.*

Hundred Years. But the *Lord*, seeing how *Sin*, and *Ungodliness*, every where abounded, tyrannizing and raging up and down, with amazing Impudence; took this *Holy Soul* from these *Lower Regions*, to dwell with Him *Above*. But *Sin*, as on *Eagle's Wings*, pursu'd his *Progress*; and, like a devouring and unsatify'd *Monster*, resolv'd to destroy the whole *World* again at once, or provoke the dreadful *God of Heaven* to do it; which, in a short space after, he almost effected, by corrupting the *Earth*? that is, the Inhabitants of the *Earth*; nay, and the *Earth* it self, (saith *Ainsworth*) by the abominable *Pollution* of that *Generation*, was defiled: Which agrees with another Text. *Sin* is of an *Infectious* and *Poysonous Nature*, fitly compared to the *Plague* of the *Leprosie*; the *Earth* was defiled under the *Inhabitants* thereof. And this Corruption is especially applyed to *Idolatry*, and depraving of *God's* true Worship; as appears by other *Scriptures*:* Which was the grand Design *Apollyon* labour'd to effect by this his *Hell-bred-Agent*. Nay, and the *Disease* was *Epidemical*: All Flesh was defiled thereby, and their Way corrupted; that is, their *Faith* and *Religion*, and their *Manners*, *Works*, and *Course of Life* also, *&c.* Every *Imagination*, and *Thought* of their *Hearts*, were only Evil; and that, continually, all were in love with, receiv'd and harbour'd this curs'd *Monster*: Every Door was open, and all Hearts prepar'd to embrace him, and bid him welcome: Every

Gen. 5. 24.

Isa. 24.

*Exod. 52. 7. Deut. 32. 5. Judg. 2. 19.

very *Faculty* of their *Souls* were totally depraved, taken Captive, and overcome by him: So that, none but *Sin*, and the *Devil*, was regarded and ſubjected to by them of that Generation: *God*, and *Godlineſs*, were had in great Contempt. The whole *World* ſeem'd to be but a Maſs of *Filth*, and deteſtable *Corruption*. The Sons of *God*, *i. e.* Men of the *Church*, or Children of *Seth*, were, by the Power of this *Enemy*, brought to mix or mingle themſelves by unlawful *Marriages*, *&c.* with the *Daughters* of *Men*, *viz.* the Off-ſpring of *Cain*, the *Curſed Seed*. Nothing but *Violence*, *Oppreſſion*, *Injurious* and *Cruel Dealing*, overſpread the whole *World*. No Fear of *God*, nor Regard of Men. *Rapine*, *Spoyl* and *Murther* aboundeth in all Places; and yet they ſeem'd to live free from Fear, and in the greateſt Security imaginable; buying and Selling, Building and Planting, Marrying, and being given in Marriage.

But now, ſee what followeth: The Vengeance of *God* purſues the *Traveller*: Heaven could not bear longer with ſuch a *Prodigious Traytor* and *Rebel*. And therefore, that *God* might make an end of him, and ſhew his Wrath upon thoſe who had caſt him off; from whom they had their Breath and Being. Behold! what a mighty *Flood of Water* approaches? Now, nothing but *Death!* Their *Joy* is turn'd to *Sorrow*, and their *Mirth* into *Mourning*. Now, the *Heavens* weep, and their *Eyes* pour forth Showers too. But their Cryes and Tears

Gen. 6. 7, 8.

Tears will not attone for their *Sins*; for the *Flood* came, and took them all away.

Adieu, false World; see, see thy fearful Fate!
Alas, thou wouldst not see it, till too late!
What hast thou got (come speak) by letting in,
And enteriaining of this Monster Sin?
See, how thy Enemy, and Hellish Foe,
Doth laugh at this thy Fatal Overthrow?
Vengeance pursues, and will oretake all those,
Who God *despise, and with the* Devil *close.*

But *Sin* was not, at this Time, a perfect *Conqueror*; all were not subdued, and brought uuder his Feet: For *Noah* had, before this Time, entertain'd *True Godliness*; and thereby was deliver'd from *Sin*, and so from the *Flood* too. *Thee* (saith the *Lord*) *only have I found Righteous before Me, in this Generation: Come Thou, and thy House, into the Ark.* And by this means was *Ham* spared, who was of the *Seed* of the *Serpent*. And hereby *Apollyon* had the better Opportunity to save the *Cursed Traveller*, who brought that fearful Overthrow upon the *Old World*, the Effect of *God*'s Wrath; but the Cause was not utterly removed: The *Sinner* was drown'd; but not *Sin*: but contrarywise, he got fresh Strength and Power, and pursu'd his *Progress* with as great Rage as ever; and, like another great and overflowing *Deluge*, threatned Spiritually to drown and destroy the *World* again in such sort, as if that *Flood* was but a Type, or Figure, of This. Gen. 7.

Two

Two Floods I read of; One was caus'd by Sin;
That was External; the Other flows within.
Noah eſcap't the Firſt; ſuch Favour found;
But afterwards, by This, was almoſt drown'd.
The former Flood of Water did extend
But ſome few Dayes: When will the Other end?
They both deſtroy'd: But Sin *is far the worſt;*
And 'tis more general too, than was the Firſt.
Waters ſhall drown no more; a Sign God *hath gin;*
When ſhall we ſee a Rain-Bow *after* Sin?

Noah himſelf was almoſt drowned by that Spiritual Flood, who eſcaped the Other.

Gen. 9. 21.

The File which this *Traytor* gave *Noah*, ſeem'd to be more, than ſome of his former Victories: He overcame him craftily by Wine; but *Faith* help'd him up again, and vanguiſh'd the *Champion*.

Gen. 11.

After this, as the *World* multiply'd, and encreas'd in number; ſo did *Sin* grow in Strength and Policy: And, firſt, he put the *Children of Men* to build great *Babel*; which was a crafty Device of *Apollyon*: But *God* defeated that *Councel*, and confounded their *Language*: And then were they forc'd into all the Quarters. But this *Traveller* purſu'd them all, where-ever they went; and made them generally ſubject to his Authority, and become Servants to *Lucifer*, *&c.* for he drew them to *Idolatry*, and defil'd them with all manner of groſs *Pollution* and *Senſuality*: Inſomuch, that four great Cities, *viz. Sodom*, *Gomorrah*, *Adma* and *Zoboam*, were totally laid waſte by him, and became an Eternal Monument of *God*'s fearful Wrath: For as this *Horrid Monſter* filled

Gen. 19.

filled their Hearts, and set them on fire with *Unnatural Lusts*; (viz. *Whoredom, Incest, Sodomy*, and *Buggery* it self; the *Men leaving the Natural Use of the Woman, burn'd in Lust one towards another, even Men with Men, working that which is unseemly and abominable*) so *God* destroy'd them with Fire and Brimstone from *Heaven*; which made them, at last, when it was too late, cry out: Gen. 19. 5. Rom. 1. 27.

Curs'd be the Day, that we let in
This cruel Eenemy:
O it is he, this Monster Sin,
That makes us thus to fry!
These Flames are sad, which on us cease;
But we, too late, do cry:
For we shall bear worse Pains than these,
To all Eternity.

Yet, *God* raised up a few in every Age, to witness against this *Tyrant*, and undermine his Kingdom, as *Abraham* and *Lot*; but *Lot* in one Encounter was worsted; a brave Champion in his Day for *True Godliness*: afterwards *Isaac*; and then *Jacob*, who was a Prince with God, and wonderfully overcome him: But that which proved effectual for the weakning of his Power; was the Covenant concerning the Womans Seed; which was afresh renew'd to these Patriarchs. After this God raised up *Joseph*, and his Brethern: This *Joseph* proved a mighty Man of Valour; in so much that he may be called the Male of *Tyrant Sin*. Gen. 19. 35, 36.

Sin, for notwithstanding, all the Witchcraft Power and Policy of *Apollyon*, and all the whole Infernal Lake: This Heavenly Warrier could not be made to yield: He neither regarded Frowns nor Flatteries; and the main ground of his constant resistance was; because he saw what a hateful *Monster*, and *Enemy*, *Sin* was in Gods sight:

Gen. 39. 7, 8, 9. *How shall I do this thing and sin against God*; that was the Weapon by which he overcome; yet nevertheless, his Brethren, tho' they took up Arms against the *Monster Sin* were sorely worsted by him, and particularly, being moved with Envy; *sold poor Joseph into* Egypt, *but God was with him*: and he came off, at last, a glorious Conqueror; though the *Tyrant*, by Policy, once put him to flyght when he lived in Pomp, and Glory, in *Pharaoh*'s Court; he learned to swear *by the Life of Pharaoh*; but at last, by means of *Conscience*; an noble Offier for the *Prince of Light*, *Josephs* Brethren did recover; the fall which *Sin* gave them; for he made them cry out, *we were verily guilty concerning our Brother*, &c. From these Mens Loyns, afterwards, a great Army arose, or sprung up; who did wonderful Exploits against this malicious *Traveller* and *Champion* of *Hell*; they having at first, upon the Death of *Joseph* and his Brethren, a brave and victorious Captain to command them, called *Moses*; yet these possessed but a small Spot of Ground, in comparison of the whole Universe: and as touching the other, the greatest part of the World, *Sin* wholly ruled

Acts 7. 9.

Gen. 42. 21.

Exod. 1.

led and tyranniz'd over them; and they became meer Slaves, and Drudges to the *Black Prince*; so that of them we shall take but little more notice, but speak somewhat of *Moses*, that Man of God, the Prince and chief Leader of *Israel*. *Exod.* 2. 5. 6.

This Man, at first was under dangerous Circumstances; being brought up amongst the Friends and Servants of *Apollyon*: who to entice him to his Party, offer'd him all the Pleasures and Honours of *Pharaoh*'s Court: and 'tis thought if he had disserted his *Prince*, and took up Arms for the Enemy, he might after *Pharaoh*'s Death been Crowned King of *Egypt*: But he having a mighty Shield in his hand; and being also otherwise compleatly armed, put the Enemy to flight; and *chose rather to suffer affliction with the People of God, than to enjoy the pleasures that this cunning Deceiver offer'd him for a season.* But upon this a, sore and grievous, War fell out between the two Seeds; for *Pharaoh* by no means would tollerate or give liberty to *True Godliness* to live amonst them. Such was their love, and affection, to *Sin* and *Satan* the *Prince* of *Darkness* in those dayes: but for this their Wrath and Enmity he, with the *Egyptians*, paid dear: for *Sin*, with implacable malice, so hardened his heart, that notwithstanding ten terrible Plagues, he would not suffer them to *go and worship the Lord their God*: Therefore *Jehovah*, at last, destroyed them all in the *Red Sea*, But strange, indeed, was the Wrath and Malice of the *Black*

Acts 7. 23. *Heb.* 11.

Heb. 11. 24, 25.

Exod. 9. 10. *Exod.* 14.

Black Prince towards the Lovers of *True Godlineſs* before that final Overthrow: for one Helliſh Contrivance they had, after another, to deſtroy them: one while to cut off all the Men-Children; but that not ſucceeding according to their expectation; then they made a Decree; that all the Males, as ſoon as they were born, ſhould be thrown into a River: and at laſt they oppreſſed them ſorely, by laying heavy Burdens upon them: yet all proved to their great detriment; for they increaſed the more thereby.

Exod. 15. But after the Overthrow of that Enemy, *Sin* ſtirred up all his powers to corrupt the Holy Seed; and prevailed alſo exceedingly; inſomuch, that many of *them turn'd Idolaters, and forſook the True God.* Now, ſome time before that *Jehovah* to convince them of their miſerable Condition they were in, by entertaining this Enemy, he gave forth, or made, a holy and ſevere Law in a burning and fiery Mountain; the Tenure of

Exod. 19. 20. which laid every Soul under a dreadful Curſe that did entertain, or at leaſt countenance, *Sin*: or any way break a jot, or tittle of that juſt Law: and by reaſon of the

Rom. 8. 3. depravity of their Hearts, and weakneſs of their Hands through the Fleſh, that Law greatly ſtrengthened *Sin*'s hands; and laid them and the whole World under Guilt and he heavy Wrath of an angry God; and many of them were cut off by the hand of Juſtice. (for Temporal Death, as well as Eternal, was denounced as the puniſhment of every Tranſgreſſion and Diſobedience thereof)

of) Yet *God*, that *Tyrant Sin* might not thereby triumph and vaunt himself above measure graciously added another Law; that by the *Types*, *Shadows* and *Sacrifices* of it, they might by the help of *Faith*, see a Remedy; which was by the Death of the *Messiah*, that was promised long before; and should be revealed in the Latter Times.

And now from that Time, until the Coming of Christ, 'tis needless for me to speak further of *The Progress of Sin, or the Travels of Ungodliness*; The fearful exploits he did to the seven Nations, of the Land of *Canaan*; whom he utterly destroy'd and gave up to God; *Sins* revenging hand; and also how by his subtilty he overcame the Children of *Israel* in the Wilderness; and when *they came into the Land of Promise*; of which you read at large in the *Sacred History*; and time would fail me to run through.

Moreover, most fearful Slaughter and Desolation he made, and brought upon all the Heathenish Nations of the World: for nothing but *Treasons*, *Wars*, *Murders*, and *mercileſs Devastations* were made by him; laying all Kingdoms of the Earth weltering in their Blood; and to groan under his heavy *Yoak* and *Tyranny*: In a word, many Millions of Souls fell by his hands; and divers grievous *Plagues* and *Judgments* for his sake were inflicted upon poor *Mortals*, almost every where. Some who were his Enemies, and Lovers of *Godliness*, he stirr'd up his *Emissaries* to *Starve* to *Death*; to *burn alive*;

Heb. 11.37. *burn alive*; *saw asunder*, and throw'd into *Lions Dens* to be *torn* to *pieces*; and others to be stoned: So that all that opposed him, or would not give him Entertainment, were forc'd to *wander about in Sheeps-skins and Goatsskins, being destitute, afflicted and tormented*: and that which was most lamentable; was to find many thousands of them who professed, themselves, to be God's People (nay, and Leaders amongst them) so grievously deceived by him; that they became his meer *Vassals*; and acted much of the sad *Tragedy* upon the *Holy Seed*; insomuch that one * who was a Prince in *Israel* sold himself to him to work *Wickedness*.

* *Ahab.*

Neither did those who were his professed Friends, and Servants, speed much better in this World, through his Treachery: For he to advance *Apollyon* to the top of his Glory, and Sovereignty, caused many of his Admirers to sacrifice their poor Children to *Molech*; which was to throw them into a *fierce Fire* and *burn them* to *Death*: *They burnt their Sons and Daughters*, saith *Sacred Writ*, and sacrific'd them unto Devils, and shed Innocent Blood, *&c.* and others he stirr'd up with Wrath and Malice to fight against, and destroy, one another; that so every part of God's Law might be violated and trodden under his Feet: and *Jehovah*, to revenge himself upon them, for the Love and Kindness they shewed to this *Murderer*, brought the *Sword*, *Famine* and *Pestilence*, and other amazing *Judgments*, upon them: So that, by this *Tyrant*'s

This Molech *was an Idol, made in the shape of a Man.* *Jer.* 7. 31. *Jer.* 19. 5.

rant's means, were many made Fatherless and others Widows: Nay, no *Misery*, that Man's Heart can imagine, or Mortal Creatures be capable to suffer, or undergo; but he, with Vengeance, brought upon *Adam*'s *Seed*, throughout the whole Universe: Nay, and he so blinded their Eyes, that, in some Nations, he caused many People to worship the *Sun*, *Moon* and *Stars*; and, at last, the *Devil* himself; whom they called an *Evil God*, because he tormented them: and they durst do no less than adore him, for fear he, otherwise, would destroy them.

Thus did this *Monster* roar and range about, and tyrannize after a most lamentable manner; neither was there any able to resist or hinder him, as (finally) to stop and overcome him, but the Man *Christ* by which means he did, in his *Travels*, even almost what he pleased, destroying *Body* and *Soul* too; and none could get out of his Hands, but they who look't unto *Jesus*; who was promised, and long look'd and waited for. So that, these things consider'd, the Coming of the *Messiah* must needs be acknowledged an inconceivable Blessing to Mankind; who were thus spoiled, mangled, torn in pieces, and fearfully tormented by this cruel *Tyrant*: And indeed, great was the Expectation, and Breathings, that were amongst those, who were sensible of that dismal State the *World*, and their own *Souls*, were in.

But hold! I must stop again; for I hear the *Saviour* and *Glorious Messiah*, and *Prince of Righteousness*, is come! Blessed News, indeed! Sing, O Heaven; and rejoyce, O Earth! *Glory to God in the Highest, and on Earth good News to Men!*

Luk. 2. 14.

Well! But what Provision is made to entertain Him? Do they not look out some Stately Palace for Him? And do not Thousands, and Ten Thousands, swarm about Him, to Congratulate his Arrival, with all Expressions of Joy imaginable: For, O the Worth of his Person, the Greatness of his Glory, and the Nature of that Work He is come to do! Never before appeared such a *Saviour* and Deliverer! Now the *Destroyer* of *Tyrant Sin*, with the *Devil*, and all the *Powers* of *Hell*, is come! He is come! Ay, but where doth He lodge the first Night? Is the best *Chamber* shewed Him, and a *Down-Bed* ready made and prepared for Him?

No, no; *Sin*, his Enemy, has got the Palace, the chief Room; he hath got the whole Rule and Sway in the *Inn*; I mean, the *Heart*: and the *Heavenly Prince* is forced to go into the *Stable*, and take up his Lodging in the *Manger*. Oh! do not they deserve to be deceiv'd and ruin'd for ever, who hug, delight in, and kindly entertain, their Enemy; he that seeks to destroy and murther them; who, whil'st he smiles in their Faces, secretly designs to cut their Throats: And slight, after this sort, their only *Friend*; nay, their Right and Lawful

Prince

Prince and *Sovereign*; whom all their *Fathers*, *Holy Men*, and *Bleſſed Prophets* Propheſied of; rejoycing to think of this Day? And ſhall He be turn'd into the *Stable*? What He, who hath Millions of *Holy Angels* to attend Him; whom the Glorious *Seraphims*, and *Cherubims*, do adore and fall down before? Is this his Welcom, his Entertainment, which poor Mankind do alot Him; who was the Joy, and the Delight, of his *Heart*; and for whoſe ſake, He is come to revenge Himſelf, and utterly overcome this Murtherous Tyrant, *Sin*, and ſpoyl *Apollyon*'s *Kingdom*, or deſtroy the Works of the *Devil*?

Ah me, what ſhall I ſay! Can be expreſt
The Grief that ſeizes on my panting Breaſt?
My Heart into a trembling Fit doth fall,
To ſee how He contemned is of all.
Theſe Savage Mortals did this Prince *reject,*
And treat him with Affronts and Diſreſpect.
When He for them had taken all this Pain,
They neither would Him know, nor entertain.
The very Inn, *where firſt he went to lie,*
For to vouchſafe Him Lodging did deny.
No Room, alas! had they; but if 'twere ſo,
He would be there, to th'Stable He muſt go.
The ſilly Aſs, and labouring Ox, muſt be
Companions, now, to Sacred Royalty:
Expos'd by greater Bruits, He muſt, Alas!
Take up with the poor Ox, and painful Aſs;
Who their great Maker, and Preſerver, was.
Let Heaven aſtoniſh'd, Earth amazed be,
At this ungrateful Inhumanity!

See a Book of this Author's, *called the* Glorious Lover, *pag.* 19, 20.

Now, the Cauſe of this great Affront and Contempt caſt upon this mighty *Saviour*, was occaſion'd by *Apollyon*'s Craftineſs, or *Deviliſh Policy*; for he had dreſt up this Tyrant Monſter, *Sin*, in ſuch Bravery, or external Gallantry, that he appear'd moſt Lovely and Pleaſant in the Eyes of the Generality of the People of that Age, as well as of thoſe who live in theſe preſent Times. Inſomuch, that they were reſolved to entertain him, and let him have the whole Poſſeſſion of their Hearts, to Rule and Tyrannize over them.

Apollyon, notwithſtanding, beholding this *Prince*, great Dread ſeized upon him; fearing whether he ſhould be able to hold his former *Conqueſt* much longer, or no: But as his Fear, ſo his Wrath encreas'd; and therefore, ſought all means, by his Mercileſs Agent, *Sin*, to deſtroy Him: And to the end he might do it, he ſtir'd up *Herod* to Maſſacre all the *Male Children* of Two Years old and under, in the *Town of Bethlem*; that ſo, that way, he might take away the Life of *Jeſus*; and preſerve this his *Beloved Traveller* from a final Overthrow. But that Attempt being, by *Jehovah*, wonderfully fruſtrated, by calling the *Prince* into *Egypt*, he contriv'd another way; and that was, to ſee if he could deſtroy Him, by the Craft and Power of his own Arms; and ſo make Him bend, or yield, to his *Helliſh Authority*.

But

But the horrid Massacre he brought to pass;
And none more bloody, sure, there never was.
If Circumstances were but weighed well;
Both what they were, and for whose sake they fell.
On those poor Babes, *they no Compassion have;*
But hurle them from the Cradle to the Grave.
The weeping Mothers rais'd a swelling Flood
Of their own Tears, mixt with their Childrens
(Blood.
In every Street was heard most dismal Cryes,
Bewailing those unhappy Obsequies;
As had been Propheſied long before,
By Rachel's *Moans, refusing to give o're.*
She sighs and weeps, and has no Comfort got;
Because her pretty Babes, *Alas, are not.*
Great was the Slaughter; yet his Hopes are
(croſt:
The Precious Prey *this raging* Blood-hound *lost.*
For th' Prince *had notice of this Curſed Thing,*
And fled to Egypt, *from this wrathful King;*
And there remain'd, not being th' leaſt afraid,
Until King Herod *was by Death betray'd:*
And when he heard what had that Wretch befel,
He haſted back to th' Land of Iſrael:
But News being brought of Archelaus *Reign,*
He thought it needful to remove again.

Apollyon, next, adventur'd to proclaim open War againſt the *Mighty Prince*; and was reſolved (as I ſaid) to engage him in a ſingle Duel, in his own Perſon, Hand to Hand; for, he ſaw, the *Helliſh Traveller*, *Sin*, could do no good upon Him, he having no *Domeſtick Friend* to aſſiſt him after the uſual way of his Enterprize, no Luſt

being in *Jesus*'s *Heart*; by the Help of which he always overcame, in Times past, since the *Fall:* Yet, like a base *Cowardly Villain*, he waited to surprize the *Prince* on very advantagious Circumstances; *viz.* To assault Him when he thought He was become weak through long *Fasting*. Now, when he drew near, and beheld Him, he insulted over Him, vaunting and domineering after his *Deviliſh*, Blasphemous manner; not being able to endure the Sight of such a *Rival*, as he perceived *Jesus* was: And therefore, being ready to burst with *Rage*, and cursed *Malice*; he brake forth, we will suppose, to this Effect:

Shall I, great I, thus lose my Lovely Prey,
And see my Hopes all blasted in one Day;
Which I have carry'd on in every Age,
With deepest Policy, and fiercest Rage?
My utmost Stratagems I first will try,
And rather on the very Spot will dye.
Thus Hellishly resolv'd, he doth prepare
Straight to commence the bold and impious War.
And now the sharp Encounter does begin;
A Fight so fierce no Eye had ever seen;
Nor shall hereafter e're behold agen.
But, first, be pleas'd to take a Prospect here,
Of the Two Combatants, as they appear:
The First, *a Person of Celestial Race;*
Lovely his Shape, ineffable his Face.
The Other was a King of Courage bold;
But very grim and ghastly to behold.
Great was his Power, yet his Garb did show
Plain Symptoms of a former Overthrow.

But

But now, recruited with a numerous Train,
Arm'd with Despair, he tempts his Fate again.
Under his Banner *the black Regiments fight,*
And all the wicked Troops, which hate the Light.
His Voluntiers are spread from North to South;
And flaming Sulphur belched from his Mouth.

But let us behold the success of this Battel, on which all the Hopes of Mankind doth depend; should the *Tyrant Prince* prevail, the World is lost: *Apollyon*, be sure, will do his best; for he sees, if he be worsted his Kingdom will likewise fall

The King of Darkness the first Onset gave;
Thinking his Foe to startle or outbrave.

If thou be the Son of God, said he, command these Stones to be made Bread. He would have him doubt or question whether he was the Son of God: and then to satisfie his hunger, to work a Miracle at his Command, as if he did not know how to get Bread without taking it from *Satan*'s hand; or must in an indirect way obtain it. *Mat.* 4. 3.

But the Blessed Lord did use his Sword so well,
That down the others Weapon straight way fell:
It made him reel, and forc'd him back to stand;
And beat his Dart at once out of his hand.

Apollyon *overcome in his first Assault.*

It is written, Man shall not live by Bread alone; but by every Word that proceeds out of the Mouth of God: implying, the Promise of God is enough to sustain a Soul in every *Verse* 4.

ry condition, nay, in the greateſt ſtrait; and alſo ſhews, that God's Word, that Sword of the Spirit, is the beſt Weapon to refel *Satans* Temptations.

At which the diſappointed wrathful King (Sting;
Doth gnaſh his threatning Teeth, and ſhews his
Is mad, and foams; and fain the Fiend would (bite.
He ſwells like to a Toad, enough to fright
Apollyon *ſtrikes another Blow.*
A mortal Man on him to caſt a look;
And preſently another Blow he ſtruck.
But firſt he caught, and carry'd Him on high;
And in his Face again he thus did flye:

Verſe 6.

If thou be the Son of God, caſt thy ſelf down? for it is written, He ſhall give his Angels charge concerning thee; and in their hands they ſhall lift thee up, leſt at any time thou daſh thy Foot againſt a Stone. The Devil will try if one Temptation will not do, whether another may not: and now he fights him with his own Weapon, *viz.* the Sword of the Spirit. The Devil can make uſe of Scripture when he can uſe it to wound his Enemy; but he acts like a Sophiſter, *viz.* leaves out that part of the Text (*To keep thee in all thy wayes*) which ſhews we muſt not tempt God, to ſave our ſelves by any indirect wayes, eſpecially ſuch that are of the Devils chooſing.

Pſal. 91. 11

'Tis written, Thou ſhalt not tempt the Lord thy God.

Apollyon *now look'd pale, and trembled too,*
To ſee himſelf ſuſtain another Blow.

But

But presently, like to a Lion bold,
Upon his Spear he furiously takes hold;
And doth the third time the blest Lord engage
With greater Violence and fiercer Rage:
As when loud Thunder roars and rends the Sky;
Or murdering Canons let their Bullets flye:
So did he cause as 'twere the Earth to quake,
When he at him, did now, the last time make;
Because that now to's last shift he was driven;
Almost of all his Magazine bereaven:
But one poor Weapon more he had to try,
If worsted there he was resolv'd to fly. *Verse 8. 9.*

Again the Devil taketh him up into an exceeding high Mountain, and shewed him all the Kingdoms of the World, and the Glory of them; and said unto him, All these things will I give thee, if thou wilt fall down and worship me.

Behold the Impudence and Pride of *Apollyon*; alas! how fain would he be a perfect Conqueror: He had by his Hellish Agent *Sin*, prevailed with Mortals so far, as to Deify him, and worship him, as a *God:* For we read, how the *Gentiles sacrific'd to Devils*, &c. as do many of the poor Heathens at this very Day: but this is not enough; this will not satisfie his ambitious Appetite: He would have the Son of God to worship him; the *Glory of the World*, that is the Bait; ay, but this will not do *Satan:* Do'st think this way to overcome the Son of God, because hereby thou canst overcome Man?

A cunning Stratagem he did deviſe,
Thinking thereby our Saviour to ſurpriſe;
The Glory of the World, *the only Snare*
By which poor Mortals often ruin'd are.
But *can* Apollyon *think, by Craft or Power,*
Chriſt to orecome? can he a God devour?
Shall fading Glories of vile Earth entice,
Or be a Snare to him, when Paradiſe
Could not upon him any Influence have,
To turn his love from thoſe he came to ſave?
How ſoon deep Policy is overthrown;
And crafty Fraud to fooliſh Madneſs come?
Art thou Apollyon *ſuch a wretched Sot?*
Haſt thou no other Bait nor Weapon got?
Is this thy Wit? and canſt thou do no more,
Than give him that which was his own before?
How prodigal thou ſeem'ſt? wilt thou beſtow
At once on him all Kingdoms here below?
What then will all thy flattered Subjects do?
If thus at once thou giveſt all away;
What wilt thou do thy ſelf another Day?

Verſe 10. *Jeſus ſaith unto him, Get thee behind me* Satan, *&c.*

Apollyon *vanquiſhed and forc'd to flye.* *A hideous Clap of Thunder then was heard;*
And ſtrait the curſed Spirit diſappear'd.

But after this *Apollyon* being greatly enraged, was reſolved to be revenged upon our Bleſſed Lord, by threatning to aſſault him another time, when he hop'd to ſucceedbetter, and bring him under his Foot: and therefore at preſent he addreſſed himſelf to the Traveller.

'Tis

'Tis thee Peccatum *he would fain bring down;*
But fear him not, the Bayes *shall be thy own;*
With which thou Crown'd shall be, and set on high;
And sway the Scepter still both far and nigh:
Yea, and o'er all shall have pre-eminence,
When this our dreadful Foe *is gone from hence.*

And after this, the glorious Prince was most basely and evilly entreated by *Apollyon*'s *Emissaries*; for this crafty Enemy blinded the Eyes of the poor Jews, in such sort, that they would not know him, nor believe he was the Messiah and mighty Saviour promised to their Fathers; and hereby the *Tyrant* got such hold of them, as to stir them up to load him with all manner of Infamy; calling him a *Wine-bibber*, a *gluttonous Person*, &c. *a Friend to Publicans and Sinners*; nay, caused some of them to cry out he had a *Devil* (or a *Familiar*) and is *mad*; nay, and that *He cast out Devils by Belsebub the Prince of Devils*: and all this *Apollyon* did, and much more, to make him odious in the Eyes of the People, that so none might flye to him for Help and Salvation from this bloody and devouring Monster, *Sin*: And at last, the whole Infernal Lake consulted together, by the Aid of this *damn'd Tyrant*, to stir up the *High Priest* and *Chief Rulers*; having fill'd their Hearts with Envy and cursed Hatred to accuse him with *Blasphemy*, *Sedition* and *Treason*; that so he might as a notorious Criminal or Malefactor be put to Death; which thing indeed he came on purpose to do,

do *viz.* to dye; tho' it was hid from them; for had *Apollyon* known, that the Death of Christ was the only way to destroy the power of *Sin*, *Death*, and the *Grave*; and utterly spoil and bring down his own Kingdom; he doubtless would never have promoted that Work.

But so it was, the Creature Man being, by the power and subtilty of *Sin*, brought under the breach of God's holy Law; which denounceth Death upon every Transgressor thereof; by which means *the whole World became guilty before God* of the highest Treason, *&c.* owing more than ten thousand Talents to Dvine Justice, and had nothing to pay: now the Lord Jesus, out of Infinite Love, offered himself as the Creatures Surety, to undertake, and answer all the just demands of the Law; and make a compleat compensation to Justice for all the Wrong Man had done, by yielding to this Hellish *Tyrant*, to the manifest violation of the Law, *&c.* And since, without shedding of Blood, there could be no remission of the horrible Crimes they stood charged with; he laid down his own Life, that so by *Death* he might make an end of *Sin*, as to his condemning Quality; and *destroy him who had the power of* Death, *which is the* Devil; *and deliver them, who though the fear of Death were all their Life-time subject to* Bondage.

Rom. 3. 19.

Heb. 2.

That Work must needs be carried on indeed,
When Heaven and Hell about it are agreed:

The

Tho' different ends in those great Agents are;
Yet in the thing they both agreed were;
That Christ should be of his dear Life depriv'd,
Tho' Hell alone the guilty Act contriv'd.
Yet God indeed from all Eternity,
Knowing what Rage and curs'd Malignity,
Would be in their base hearts; resolved then
He would permit and suffer those vile Men
To bring his purpose and Decree to pass;
Which for our Good and his own Glory was.

But to proceed; how wonderfully was the grand Enemy by this mischievous Design baffled, and overcome; for that very way that *Sin* and the *Devil* thought utterly to destroy the hopes and help of poor Mortals, God took to save and deliver them; for loe after three dayes, the glorious Prince arose again from the Dead, to the great terrour and consternation of all the Powers of *Darkness*; which was long before prophesied of: *Seventy Weeks are determined upon thy People, and upon thy Holy City, to finish Transgression; and to make an end of* Sin; *and to make reconciliation for Iniquity; and to bring in Everlasting Righteousness*, &c.

Christ destroy'd the power of Sin *by his Death and Resurrection.*

Obj. But some may say, *Did Jesus Christ by his Death*, &c. *make an end of* Sin, *and utterly spoil his* Travels *for the future.*

Answer, 'Tis one thing to destroy the power of *Sin*, and another to take away his Being; Christ having Fulfilled the Law, which was the strength of *Sin*, may be said to make an end of *Sin* to all who flye to him by a true and lively Faith; but, alas,

alas, *Sin* ſtill mightily prevailed; and by his means a very few perſons *obtained deliverance from him*: for he cauſed the Jews to require a Sign; and the Learned Greeks to ſeek after Wiſdom; for Natural and Moral Phyloſophy, about that Time, ſeemed to be the great Idol of the World, it being in the top of its Glory: and by theſe means the Goſpel becamea ſtumbling-Block to the one, & Fooliſhneſs to the other: and ſuch who did receive the Truth, by the rage and ſubtilty of *Apollyon* were expoſed to ſore and grievous Perſecutions: For now nothing but Blood and Slaughters, this Monſtrous *Tyrant* raiſed upon all thoſe who liſted themſelves under Chriſt's Banner; ſo that in the ſpace of Three Hundred Years, Millions of Chriſtians were tortured, and barbarouſly murder'd; and all by the means and Inſtigations of this Bloody Monſter, *Sin*.

Nay, And ſhould we proceed to ſhew, before and after theſe Times, the many Wayes and cunning Stratagems they then uſed to continue, enlarge and eſtabliſh *Apollyon*'s Helliſh Kingdom, it would fill great Volumes.

Firſt, They endeavour'd to blacken the Followers of *Godlieneſs* with all manner of horrid Crimes imaginable; to the end, that all ignorant People might not be won, or brought over to cloſe with them; but contrariwiſe loath and hate them, and be moved without remorſe or pity; to reproach, perſecute, and inflict, all manner of Cruelties

ties upon their poor, frail and innocent Bodies; for they put the Christians, as some observe, into *Bears skins*; and then set on the Dogs to worry them.

Secondly, He caused many, who seem'd Lovers of the Gospel, and Professors of it, to cast it off, and embrace the Vanities of the World; nay, to worship Idols, and Sacrifice to them.

Thirdly, He raised up Multitudes to foment most abominable Errors and Heresies in the Church; by which means the Truth suffer'd greatly; and the *Tyrant* got much ground, and strengthened his Kingdom; which is signified, in part, by that great Flood the Dragon cast out of his Mouth to drown the Woman and her Seed who kept the Commandments of God, and had the Testimony of Jesus Christ. But this was not all; for *Apollyon* had a greater Design in this Age of the World on foot, that so thereby he might raise the Renown, Honour and Greatness of this Monster of Pollution, which was twofold: One was to introduce *Mahomet*; for it was this Villain that compiled the Turkish *Alcaron*, by which means Millions of Millions have been deceived to this Day; a strange Hodgpodg, ridiculous and flesh-pleasing Religion, if it may be called a *Religion*. This began about the Year Six Hundred. *Rev.* 12.15 17.

Secondly, To usher in, and set up, a more Visible, Spiritual or Ecclesiastical State on Earth, than ever he had before since the Beginning of the World; attended with ex-

external *Glory*, and outward *Grandeur*; which, in the *Apostle*'s Dayes, he had laid the Foundation of: but till the *Sixth Head*, or *Imperial Power* was remov'd, he could not throughly effect, nor establish; (which fell out between Four Hundred, or Five Hundred, Years after *Christ:*) And to the end he might accomplish it, *Apollyon* saw it would be necessary, to get the *Hellish Tyrant* a Servant, or subtil Man, to do his Work for him; who, in the *Scripture*, is called the *Man of Sin*. And though I represent him here as a *Servant*, yet the *Devil* resolv'd to make him a *Lord*; yea, a *Lord of Lords*; nay, no less than a *God*; and to exalt him far above all that are called *Gods*; yea, above the *God of Gods:* and to set him in the *Temple, viz.* the *Church*, to shew himself to be *God*, *i.e.* to assume that to himself, which only belongs to the ever Blessed *God*. This is he, who hath been brought in after the *Working of* Satan, *with all Power, Signs, and Lying Wonders; and with all Deceiveableness of Unrighteousness in them that perish*, &c. This is he, whom they call *Head and Husband of the Church*; the *Vicar of Christ* over the whole World; *God*'s *Vicegerent*; *Peter*'s *Successor*; the *Head and Center of Unity:* But, in *Scripture*, called *Anti-Christ*; the *Man of Sin*, the *Son of Perdition*; the *Beast that came out of the Earth with Two Horns, like a Lamb, but a Voice like a Dragon*; the *False Prophet*; the *Idle Shepherd*, and *Evil Servant:* and indeed the only *Universal Head* of this *False Church*, or

Of the Rise of the Man of Sin.

2 Thes. 2. 9, 10.

or *Ecclesiastical State*, that *Apollyon* hath introduced, or set up, by the means of *Tyrant Sin*, in the World; to deceive, ruine, and destroy the Souls of Men.

Now *Peccatum* begun to brandish his Victorious *Sword*, and vaunt himself in his *Diabolical Sovereignty*. If you are for *Religion*, or will be *Religious*, you shall have one that shall suit your *Sensual Appetites*, and will agree with your *Worldly Interest*: For when *Apollyon* saw, that the inward *Life*, *Power* and *Efficacy* of the *Christian Religion*, was generally gone; and yet the People affected the Name of *Christ*; and would not be satisfy'd, without some Way, Modes, or Manner of *Worship*; then he began to erect this Form, this Image of *Christianity*, or set up *Counterfeit Godlyness*: And since Men did not know what belong'd to the inward Beauty and Glory of *Grace*, and *True Godliness*, he was resolved to make it up in an Outward and External Manner; that it might appear amiable to all such, that had no more than Fleshly Eyes to see with.

And, now, *Tyrant Sin*, roared like a mighty, and over-grown, *Monster*; and sent out his *Bulls*, threatning to destroy, and devour all, who would not worship the *Beast*, and his *Image*, or receive his Mark in their Fore-heads: nay, in good Earnest, those who would not sacrifice their *Reason*, *Conscience* and *Religion* to the *Lust* and *Ambition* of this *Tyrant*, and adore his *Gold-Image*, were not to be suffer'd to Buy, Trade,

Trade, nor Sell, nor indeed to Live: and therefore, he devis'd, by the Help of *Apollyon*, all sorts of cruel Tortures, and Torments, to be inflicted on all manner of People, both Young and Old, High and Low, Rich and Poor, Bond and Free; who refus'd to worship Gods of *Gold*, *Silver*, *Brass*, *Iron*; nay, and a *Strange Idol*, he had made of a *Wafer-Cake*. By which means, this *Tyrant* Murder'd many Thousands, if not Millions of Thousands, of the poor, innocent *Saints*, and *Servants* of *God*, in such sort, that every Street of the Great City *Babylon*, (which this *Monster* had built, for *Apollyon* his Master, to Reign in) became like a meer *Shambles*, to quarter out the Limbs of *Men*, *Women* and *Children*, Ten, Twenty, Thirty, Forty, an Hundred, nay, Two Hundred Thousand Souls have been Sacrificed at one time; I mean, before they did give over: as witness the *Irish Massacre*, &c. Some he caused to be *Burned*, some to be *Roasted alive*, some their *Skins flead off*, others *Hanged by the Hair of their Heads*; *Poysoning*, *Starving*, *Drowning*, and any other kind of Death *Apollyon* could devise; were the poor *Saints*, and *Lovers* of *True Godliness*, put to by this *Cursed Traveller*, and *Tyrannical Monster* of *Pollution*.

But, since we have brought him down, very near, to the Dayes wherein we Live; and also, here he is still upon his *Progress*, wandering up and down in as eager Pursuit

ſuit of his *Helliſh Enterprize*, as ever: Let us now give over, and treat of his *Preſent Travels* in This, and other Nations.

CHAP. IV.

Shewing how Peccatum, *alias*, Tyrant Sin, *came into a Country called* Non-Age: *And of the ſtrange Projects he play'd there.*

WE having brought down our *Hiſtory* of this *Tyrant Monſter*, to theſe Latter Times; 'tis very neceſſary, to give you ſome Account of his *Preſent Travels*; and ſhew what *Progreſs* he makes among the People of this Generation: And that we may do it the better, we ſhall begin with his entring into a great, though weak, Country, called *Non-Age*; (he having Intelligence from *Apollyon*, that a great number of feeble People, of a ſmall Stature, were Two or Three Years ago, by common Fate, though through much Difficulty, come into this *Kingdom*; and, for a ſhort time, were to abide in the ſaid *Country*; he was reſolv'd to viſit them:) But the *Prince of Darkneſs*, underſtanding that this *Enterprize* was of great Importance, and might tend very much, if well managed, to the Increaſing, Streng-

Strengthening and Enlarging of his *Kingdom*; or, otherwise, prove to the great Hurt and Detriment thereof; first called a Council in *Hell*, to advise what was fittest to be done, at this Juncture: And having held their *Treacherous Consultations*, and come to Agreement; *Apollyon*, with winged Speed, prepares to *Peccatum*, alias, *Sin*, to suggest, by secret Injections to him, what was agreed upon; and to instruct him, how to proceed and manage his Affairs in the Country of *Non-Age*, &c. whom he address'd himself to, after this manner:

* *Sin.*

My most Dear, and Mighty, *Peccatum*, * the great *Lord* and *Conqueror* of the World, and Maul of all *Mortals*; the Envy of *Heaven*, and Chief Darling of *Hell*; Seeing thou hast been alwayes true to our Interest; and hast rais'd up our *Kingdom*, above all *Kingdoms* of the Earth; and made my *Glory*, *Fame*, and *Grandeur*, to spread abroad, far and near. I have some few *Instructions*, to impart to thee, of great Importance, upon thy Entring into this *Country*; to the end thou may'st prepare, or make ready a great People, for my Service, and to fight under my Banner: For those which now I send thee to, thou must Train up from the *Cradle*, (as my great Servant, and beloved Emperor, *Mahomet*, doth his *Jannizaries*) that they may be well Instructed in our *Politicks*, and skilful in all *Stratagems* of *War* against *God*, *Christ*, and *True*

True Godliness; with all this Retinue. This is the Time for thee to work; and the best Age of Mankind, to work upon: 'Tis good to sow our *Seed* timely; and to take Possession, before we are supplanted by our *Enemy*: for it is easier to prevent a *Disease*, than to cure it; or to keep an *Adversary* out, than when he is in, to get rid of him. And one thing, to my Joy, I will tell thee between thee and I; A long time ago, before any of this Army entred into these Parts, thou, in a good measure, didst their Business for them; for as they come into these *Regions*, they bring with them *Trophies* of thy *Conquest* over them: For thou didst, indeed, originally season, and leaven, their Natures for me in such sort, that they all declare, as one Man, whose Side they resolve to take, and under whose Banner they are inclined to fight. Yet, nevertheless, there is much Work for us to do; lest, in their tender *Age*, by means of that they call *Godly Education*, their Hearts secretly should be drawn away from us, or prepared to receive contrary *Seed*, (to the overpowering of that *Leaven* thou hast infused into their Natures) by seasoning their Hearts with *Grace*, or such *Principles*, that will prove very destructive to our *Interest*. Therefore, to prevent all the Danger that may arise, thou must choose *Tutors* for all this *Young* and *Hopeful Progeny*; or have a great Hand in the *Education* of them: which if we can work about, we shall do our Business effectually: Neither is there any ground

The horrid Nature of Original Sin.

The Devil fears the Godly Education of Children.

ground to queſtion the Accompliſhment hereof, if thou takeſt theſe *Directions*, and rare *Preſcriptions*, deviſed and forged for thee.

But, conſidering the divers *Ranks*, *Degrees*, *Qualities*, *Deſcent*, or *Pedigree* of them, thou muſt find out ſuitable *Tutors* accordingly; but all of thine own *Off-ſpring*, I beſeech thee. *Firſt*, Therefore, thou muſt engage Mrs. *Ignorance*, who has loſt her Eye-ſight, to be Tutor to ſome of them. *Secondly*, Mrs. *Pride*. *Thirdly*, Mrs. *Wanton*. *Fourthly*, Mrs. *Stubborn*. *Fifthly*, Mrs. *Self-Will*. *Sixthly*, Alſo One, whoſe Name is *Indulgence*, alias, *Fond-Love*. *Seventhly*, And Mrs. *Miſbelief*, ſometimes called *Falſe-Faith*. *Laſtly*, Mrs. *Hategood*; one of my good Benefactors, who will prove very ſerviceable in our preſent *Enterprize*.

The whole Country of Non-Age *invaded by* Sin.

Now, no ſooner had *Peccatum* receiv'd his *Inſtructions*; but he haſted away, as on *Eagle*'s Wings, and ſuddenly *Invaded* the whole *Country* of *Non-Age*. And to the end he might fully effect this *Helliſh Intreague*, he was reſolved to work Matters ſo about, that a great Part of the Weak and Feeble *Inhabitants*, might be Tutor'd by Mrs. *Ignorance*; to whom *Apollyon* directed his Speech after this ſort:

Apoll. My dear *Couſin*, and very good *Friend*; I have a great number of pritty *Boys*, and *Girles*, for you to *Tutor*, and bring up for me, in the *Country* of *Non-Age*: Will you undertake the Charge?

Ignor.

Ignor. Most Dread and Mighty *Apollyon!* You know, I never yet declined any Drudgery for you, which lay in my Power: My Lord, I am ready to obey you.

Apoll. I assure you, *Madam*, I kindly accept of all your former and latter Services; and cannot but acknowledge, you have done strange Things for the Advancement of my *Kingdom*, and greatning of my *Power* in the World.

And now, *Noble Peccatum*, this Gentlewoman, *Madam Ignorance*, is your *Child*, your *Natural Off-spring*, your own *Flesh* and *Blood*; nay, a *Limb* or *Member* of your *Body:* Therefore, I charge you, to help and assist her in this great *Work*; for I should be glad, if she had the *Education* of all the *Children* in the whole World; I have such a Veneration for her.

Peccatum, upon this, immediately laid about him; and, indeed, wonderfully succeeded in this his first Attempt, by the help of the *Prince of Darkness:* insomuch, that abundance of those poor Souls, whereof none were above the Age of Twelve or Fourteen Years, were trained up in *Gross Ignorance*, and *Blindness of Mind*; understanding little or nothing of *God*, *Christ*, the *Gospel*; no, nor of their own woful State and Condition (which this *Bloody Monster*, and *Hellish Tyrant*, both formerly and latterly had brought them into) which he effected many wayes.

Ignorance *the Tutor of many in* Non-Age.

First, By keeping their Parents, and such who were to instruct them, under the Power

How Ignorance *prevails in* Non-Age.

er of *Sottish Ignorance*; so that, they, who should be as Eyes to the *Blind*, and Feet to the *Lame*, had no Eyes to see, nor Feet to go themselves.

Secondly, He presented to many Parents, the great Charge of putting their *Off-spring to School*; perswading them (they being poor, and low, in the World) they could not be at the cost, though they bestowed a great deal more needlesly upon cloathing and feeding of them, than their *Learning* would have come to.

Now, the reason why the *Enemy* is so greatly set against *Learning*, is this, *viz.* Lest by their attaining to the *Knowledge of Letters*, they should take to read the *Holy Bible*, which he dreads exceedingly; because when understood, it vanquisheth (at once) his *Darling Ignorance*.

Thirdly, He endeavours to prevent their learning any *Pious* and *Orthodox Book*; that is wholly taken out of, and grounded upon the Authority of the *Holy Scripture*.

Fourthly, By hindring them, as much as possible, from discoursing, or asking questions about *God*, *Christ*, and *Religion*, &c. Also, by causing Parents to be careless about, or rather against, their going to the *Church*, where the Word of *God* is truly, and powerfully Preached, and the *Sacraments* duly and truly Administred.

Fifthly, By taking off the Childrens Hearts from any thing that concerns their Souls, or a Future State, by filling their Heads

Heads with the Vanities, Toyes, and Trifles, of a *Child-hoods State.*

Sixthly, By presenting to Parents (who understand more than they intend to practice) the *Knowledge of God* a dangerous thing; and that they, who are most Spiritually Wise, were like to be most Miserable in the World.

Seventhly, By perswading some, that the Matters of *God*, and *Religion*, only belonged to Ministers, *&c.* and that others should only mind their Trades, *&c.* as if the Trade, or Calling, of *Godliness*, did not belong to all *Parents*, and *Children*, to endeavour to learn and understand; it being the main Business, that all Mortals were sent into this World, to practice and follow.

Evil Examples a great means to corrupt Children.

Eighthly, By presenting the Example of all generally, within Doors and without, abroad and at home, before their eyes; and there being little or nothing minded (as the poor *Children* could see by any, either *Parents* or *Companions*) of a Sublime or Heavenly Nature: But contrariwise, the evil Motions and Lusts of this *Tyrant*, was wholly followed; who having subdued the Strong, or conquered the Chivalry, (by the powerful hand of his *Darling Ignorance*) might, and doth hereby, easily invade and overcome the poor and feeble Infantry; and that, partly, by the means of that evil Example they have continually before their Eyes.

Ninthly, By tempting them (and others, much older than they) to conclude, that

they shall have Time and Opportunity hereafter, and better Advantages to learn those great things; which, the *Enemy* tells them, are too high and sublime for their tender Age to pry into, understand, or make Judgment of. And thus the *Devilish Tyrant* keeps some, nay a great part of the poor Inhabitants of the Country, or Town, of *Non-Age*, wholly Ignorant of those Things which chiefly concerns them, and in their *Child-hood-State* ought to look after; lest *Satan* by fortifying himself, or taking possession so early in their Hearts, makes them afterwards, with much Ease, to become his meer *Slaves* and *Vassals*. And sad it is, to see what work *Sin* makes on little Ones; for when they should be at Prayer, they are at Play; and when a hearing of *God*'s Word, asleep; or else their Minds and Thoughts are exercised about a Thousand Things; not thinking, in the least, that what the *Minister* saith concerns them; or that they ought to understand, as far as possible, what he speaks.

Tenthly, and lastly: *Apollyon*, and his Offspring, *Tyrant Sin*, keeps them in Ignorance; by causing many of them to be Trained up under a Blind, Erroneous and Soul-deceiving Ministry.

But, Alas! *Sin* hath not only this blind Tutor, to instruct the poor beguiled *Progeny*; but another, as bad as she (and as you heard of *Apollyon*'s own choosing too) *viz.* Mrs. *Pride*; to whom he also gave Instructions of a pernicious Nature; whereby some

ſome Thouſands of them are wholly overcome, brought under the Power of this *Monſter*, and undone for ever. This *Gentlewoman*, it ſeems, is the Natural Off-ſpring of *Lucifer*; and doth not a little reſemble him: And ſad it is, That any *Little Ones*, of humane Race, ſhould be brought up, and tutor'd by her; ſhe being one, that the *Lord* greatly hateth; and will deſtroy, at laſt, all ſuch who give themſelves up to learn of her.

How Pride *prevails.*

Mal. 4. 1.

Now the way that *Peccatum* takes to effect his Deſign, by this *Helliſh Incendiary*, is, *Firſt*, To ſtir up poor *Little Ones*, according as he finds their Inclinations, before Ten Years are gone over their Heads, to delight in fine Cloaths, and get into the neweſt Faſhion; though never ſo Fooliſh and Antick. And, *Secondly*, By ſlie Suggeſtions to allure their Parents, to pleaſe their Children, and feed their Natural (though unlawful and pernicious) Appetites herein: And that they may fully declare they are the real Slaves to *Lucifer*, and this his *Darling*, they betimes ſend their *Little Daughters* to School, to learn to Dance as *Herodias* did; and to teach them the rare Art of *Naked Breaſts* and *Shoulders*, *Antick* and *Fantaſtick Garbs*, *Spottings*, *Patchings* and *Paintings*, *Towers*, *Bulls*, *Shades*, *Curlings* and *Criſpings*, and other Curioſities of *Hell*'s deviſing; as to deck their *Fingers* with *Rings*, their *Ears* with *Jewels*, and their *Necks* with *rich Bracelets* or *Neck-laces* of *Gold* and *Pearl*; whereby they ſeem ra-

ther like little *Morrice-Dancers*, than the Young Off-spring of *Christian* People. And thus, being bravely dreſt up, and the Sparks of *Pride* kindled in them, they go with ſtretch'd-out *Necks*, and haughty *Hearts*; that, in a ſhort time, they are too high and proud to know (almoſt) any Body; and no marvel, when they were never taught to know themſelves.

How Mrs. Wanton *is let in to be a Tutor, in the Country of* Non-Age.

And then, preſently, upon this, in comes Madam *Wanton*, to teach them other rare Inventions; *viz.* How to make *Set-Faces*, to Cringe *Alamode de France*, the ſober Smile, the quainteſt Dialect; to humour Diſcourſe well, to get *Rowling Eyes*, and caſt *Amorous Glances*, to read Love *Romances*, and frequent *Play-houſes*; and alſo, to provide ſtore of rare, though obſcene, Draughts or Pictures, decored with all ſorts of Allurements for the better Execution of after Actions, and the ſecret Diſcharge of *Venus Laſcivious Miſteries*, painted with the true Colours of *Ovid*'s *Works*; as the Diſguiſing of Naked *Gods*, and *Venus dallying with Adonis*, *Tarquin at Strife with Lucretia*, *Hero ſporting with Leander*; and ſuch like wanton Objects; with pretty Conceits to encourage the Unwilling, and warm the cold Humour of their raw Age.

And thus *Apollyon*, through *Pride*, and *Ignorance*, prepar'd many of the *feeble Folks* of the Country of *Non-Age*, as fit Perſons to inhabit in the great City *Senſuality*; whether, I hear, *Peccatum* intends to *Travel*; and where he has already *erected* his *Throne*, and keeps Court.

But

But to proceed: Mrs. *Indulgence*, alias, *Fond-Love*, as it appears, hath her Charge and Instructions from the *Prince of Darkness*, to Tutor divers of them: And this *Tyrant Sin* effects it through great Subtilty, by infusing the base Seed into their *Parents Hearts*: Of which those two Varlets, *Indulgence* and *Fond-love* were Gender'd; who are both had in high Esteem amongst the *Hellish Fiends* of the *Infernal Lake*, for their Work sake, and destructive Nature to these poor Creatures; who are Tutor'd by them. They are of such a meek, loving and forbearing Disposition, forsooth, that those *Parents*, in whom they bear sway, are taught to Indulge their Children in all manner of Vices, and evil Courses. Such dear and tender Love (or rather Hatred) they have towards their poor Off-spring, that great Faults, and filthy Enormities are wink'd and conniv'd at. O they must not be struck, nor hardly frown'd on, by any means; lest discouraged, and made Moams of: Besides should they whip, or severely chastise them, and they die soon after, how would it wound their Conscience? ('Tis no matter what becomes of their Souls) They are not troubled about such Matters: Their great Care, is to see they are well fed (though it be like *Lambs* for the Slaughter) and bravely cloathed, and cocker'd up in those wayes they naturally love. And though they should Lie, Curse, Swear, or break the *Lord's Day*, and play when they should attend upon *God's* Word, or read the *Holy*

How Mrs. Indulgence *and* Fond-love *are Gender'd; their Nature and Quality.*

* *The Love of ſome Parents (ſaith One) are like* Apes, *which kill their young Ones, by too much hugging and ſtraining them between their Arms. And this is the cauſe that ſo many fall into the Hands of the* Hangman; *who are to them Reformers and Correctors. The* Antient Romans *had thoſe Parents in great deteſtation, which did not correct their* Children; *inſomuch, that they made, and eſtabliſhed, a Law, which was called* Falcida: *By which it was ordained, That for the Firſt Fault the Law ſhould be ſhewed the* Child, *and be admoniſhed; for the Second, he ſhould be corrected; and for the Third, hanged, and the Father baniſhed for not chaſtiſing him; either through Negligence, or over kindneſs of Affection.*

Auſtin *tells a ſad Story of one* Cyrillus, *who loved his only Son ſo immoderately, as to let him do what he pleaſed (without Correcti-on.) But afterwards, this Cocker'd Son, in a fit of Drunkenneſs, offers Violence to his Mother, killed his Father, wounded mortally two of his Siſters; and would have Raviſhed* *Bible*; it muſt, with a gentle reproof, or none at all, be paſs'd by; remembring, when they were at their Age, they did the like themſelves. The fond Father dares not tell the Child's fault to the *Mother*, if ſhe has any Brains; nor the fond *Mother* the *Father*, leſt he be angry; and to ſave his Childs Soul from *Hell*, tends his Head to the Wall; or rather with Diſcretion, wiſely chaſtiſeth him with a ſmarting Rod, till the Blood comes. Alas! Theſe ſeem to me, to be the worſt Tutors of all; * becauſe they lay in Fuel for every hurtful and devouring Fire; or promp on, and nouriſh every curſed and hateful Vice; and ſo open'd a Door for whole Legions of *Devil's* to enter together, and make miſerable Slaughter of the poor, undone *Progeny*. Theſe bring the *Parents* to Shame,

another. Well ſaid Solomon, *theſe things conſidered*; He that ſpareth the Rod, hateth his Son; but he that loveth him, chaſtiſeth him betimes. *Prov.* 29. 17. Withhold not Correction from the Child; for if thou beateſt him with the Rod, he ſhall not die. *Prov.* 23. 13.

to this Effect.

Shame, the *Family* to Beggary, the Child to the Gallows, and his *Soul* to Hell. Have not ſome, nay many, cryed out at *Tyburn* againſt their *Parents*, for their Indulging them in their Sins, and cockering them up in Evil wayes,

Alas 'tis ſo; and hither I am come:
Here muſt I dye. Ah! 'tis a ſhameful Doom!
But now, the Cauſe of this my fatal Woe,
Saith the poor Wretch, I will declare to you:
My Father me indulg'd, my Mother more,
When but a Child; this open'd to Sin *a Door.*
When I was pack't to School, Order was ſent
My Maſter muſt forbear all Puniſhment:
This made me Proud, Haughty, and Lazy too;
And ſhunn'd no Evils, nor vile Pranks to do.
My Mother ſhe with Money me ſupply'd;
And nothing would with-hold, if once I cry'd.
When I to Prentice went, and well deſerv'd
Severe Correction from thoſe which I ſerv'd;
If I did to my Mother but complain,
She with her Coin made all things up again.
On the Lord's-day, *when I ſhould be at Prayer,*
I hence took Courage, rambling here and there.
Whole Nights in Revelling, I oft have paſt;
Whereby my Maſter's Goods, & Time, did waſte.
This to bad Company did me commend;
Which quickly brought me to this ſhameful End.

Mrs. Indulgence *and* Fond-love, *bring Youth to the Gallows.*

Lying, *the more immediate Off-spring of* Indulgence *and* Fond-love.

Nay, These two *Bloody Monsters*, *Indulgence* and *Fond-Love*, let in another destructive *Tutor*; who taught them to Lie, Dissemble, and Equivocate: So that, in a short Time, there was no believing, hardly, a Word the poor Children spoke. For, having told Two or Three notorious Lies, and escaped with a little Chiding, without Correction; they grew very impudent and vile, not caring what they said, to excuse themselves, when taken in other Faults. And not only *Hate-Truth*, but Mrs. *Stubborn*, and *Self-Will* also, by this very means, came to be their *Tutors*, also, to help *Apollyon* (the sooner) to make a perfect Conquest over them; and gave *Peccatum* full Possession: For hereby, they became very Stubborn and Rebellious; contradicting their *Parents*; making Mouths at them; not regarding what they commanded them to do, unless in a good Mood; but would pout and be sullen, or else crosly answer again, and strive to have the last Word.

* Apollyon *puts the poor and baser sort of the Inhabitants of* Non-age *to be Tutor'd by* Light-fingers.

And thus, by the Temptations of *Sin*, together with the Natural Evil Disposition of their own Hearts, and Assistance of these cursed *Tutors*, *Apollyon* gave them Wings to fly whither soever their unbounded, stubborn, and self-pleasing Wills led them; till they became fit Inhabitants for the City *Sensuality*.

But *Apollyon*, seeing many of the *Young Progeny*, in the Country of *Non-Age*, were of a base, poor, and ignoble Race and Pedigree; their *Parents* not knowing well how to

to live themſelves, without Pilfering and Stealing; Mrs. *Light-Fingers* was let in; who became *Tutor* to this ſort, and ſome others alſo, who were ſent to her from *Pride*, *Wanton*, *Indulgence*, and *Fond-Love*; whom ſhe taught the rare Art of *Thievery*. *Firſt*, How to rob Orchards; to pull Quills out of the Wings of poor *Geeſe*; to milk *Cowes*, &c. And then, for *Poultry*; to rob Hen-rooſts; and to do it neatly, that their keckling might not Alarm the reſt: And, afterwards, when they become good Proficients in their Alphabet, they learn'd harder Leſſons; *viz.* How to rob their *Parents*, *Maſters*, and *Miſtreſſes*; and, at laſt, the curious Art of *Cheating* and *Picking of Pockets*, yea, and *Locks* too: And, to the end they might perform this with the more Dexterity, they were quickly brought acquainted with the chief Maſters of that *Society*; and learn'd the *Canting Names*, uſed by the whole Corporation of *Thieves* and *Beggars*; as *Mumpers*, *Milkins*, *Pads*, and *Room-Padders*, *Clapperdogeons*, *Bulk* and *File*, &c. Now theſe being little of Stature, were uſeful to the Company; becauſe they could get in at Windows, and at other Places, where the Older *Thieves* could not enter: and alſo, becauſe of their tender Age they were not ſuſpected; or, if taken, were liked upon that account, to have more pity ſhewed them. So that, having great Encouragement, in a little time, they became perfect Maſters of their *Helliſh*

A dangerous thing for Parents to be guilty of Hereſie, *or to hold corrupt Principles, in reſpect of their Children.*

Craft; and thereby quite overcome by this Bloody Tyrant *Sin*.

The laſt *Tutor Apollyon* chooſes for the *young Progeny*, in the State or Country of *Non-Age*, is his Beloved (though Erroneous and Blaſphemous) Daughter, *Miſ-belief*, alias *Falſe-Faith*: and indeed they are not a few of them, that are Educated by her: for by reaſon their *Parents* were utterly drawn aſide from the true *Orthodox* and *Apoſtolical Faith*, or *Antient Religion*, and led into the By-wayes of *Schiſm*, *Hereſie*, and *Error*, their poor *Off-ſpring* were trained up in the ſame Deſtructive and pernicious Wayes: So that, they hardly held, or were eſtabliſhed, in one Fundamental Principle of the *True Religion*; by which means, they became *Papiſts*, *Atheiſts*, *Ranters*, *Arrians*, *Socinians*, *Quakers*, *Shakers*, *Muggletonians*, and the *Lord* knows what. Thus, and by divers other Wayes and Subtile Devices, doth *Apollyon* and *Sin* invade, with their mighty Force and Militia of *Hell*, the Poor, Weak and Feeble Inhabitants of the Country of *Non-age*; till, at laſt, they come generally under the *Education* and *Tutoring* of Mrs. *Hate-Good*; who teaches them all her *Helliſh Myſteries*; as to contemn all *Godly Councel* and *Inſtructions*; nay, and to ſcoff, reproach, and jeer all that are truly *Religious*; and not only to deride, and flout at them; but to loll out their Tongues, and point at them; and alſo to make and ſing prophane and filthy Songs of them. But by

by the Providence of *God*, Two Gentlewomen of good Parentage, were caſt in amongſt them; One, called *Civility*; and the Other, *Modeſty*; both of the Town of *Morality*, who took the Charge and Care of Tutoring ſome few of them; who brought them up under very good Diſcipline, according to their Light and Knowledge. But theſe I hear too, when they came into *Youth-ſhire*, were utterly corrupted, ſpoiled and overcome by the Power and Policy of this Bloody *Monſter*.

Yet, as *God* would have it, there was a few Honourable, and High-born *Ladies*; who were ſent on purpoſe, by the *Prince of Light*, and his Off-ſpring *True Godlineſs*, to Tutor ſome few of this *young Progeny*; or elſe the *Tyrant* had made a perfect and compleat Conqueſt of them All. Their Names were theſe; *viz.*

Some good Tutors in the Country of Non-Age.

Lady
- *Chriſtiana.*
- *True Zeal.*
- *Love-Truth.*
- *Grace*, with her Three Daughters, *Faith*, *Hope*, and *Charity.*
- *Wiſdom.*
- *God-Fear.*
- *Hate-Devil.*
- *New-Man.*

But *Peccatum* had got *Tutors* for moſt of them ſo ſoon; and ſo corrupted them, that they were gone out of the Country or State of

of *Non-Age*; and had took up Arms for *Apollyon*, before these Good and Virtuous *Ladies* came: Yet a few were instructed by them, and Train'd up for *Jesus*, the *Prince of Light*; in such sort, that they, in their Tender Age, clearly worsted and vanquished this *Hellish Tyrant*, and all the Powers of *Darkness*. It would indeed do ones Heart good to see these Mighty Champions routed, and forc'd to fly, by the hands of such *young* and *feeble Soldiers* of *Jesus Christ*; but what can't *Grace* and *Christianity* do? I think it may not be amiss here, to give you two or three Instances of some few of them: One *Mary Warren*, Born in *May* 1651, Aged ten Years, had a blessed Work of *Grace* began upon her, and gave clear Evidence of a Victory she had got over *Sin* and *Satan*. Some ask'd her, whether she was willing to die? She reply'd; *Ay, very willing, for then I shall* sin *no more: For I know that* Christ's *Blood hath made Satisfaction for my* Sins, &c.

How wonderfully Grace *hath prevailed against* Sin *in some very Young Children.*

At another time in her Sickness, She said, *That* Satan *stood at her left side, and* God *was on her right, and opened the Gates of* Heaven *for her; and* Satan (saith she) *shall not hurt me, though he sought to Devour me, like a Roaring Lion; whether I live or die, it will be well with me;* God *is satisfied through his* Son Jesus Christ, *for he hath wash'd my* Sins *away with his Blood*; or to that effect. At another time she said, *Tho' the* Lord *is pleased to let me lie under many Pains.*— Yet will I wait upon Him; for He

is

is my Stay, and the Hope of my Salvation: *My pains are nothing to the pains of Hell, which will never end: And* Chriſt *he ſuffered a great deal more for me, than all this is; He was Bruiſed, Buffetted, and Spit upon, and they Plated a Crown of Thorns, and put upon his Head, and gave him Vinegar to Drink (But I have ſeveral things to take, though I cannot reliſh them.) They came out againſt* Chriſt, *with Swords and Staves, and he did not open his Mouth againſt them, but rebuked* Peter, *for cutting off the* High-Prieſt's *Servants Ear, and bid him,* Put up his Sword into his Scabbard *(and ſaid)* Shall I not drink of the Cup, my Father hath prepared for me? *&c. Though my Pains are very great, yet I am full of Joy and Comfort; I was full of Comfort before; but I am fuller of Joy this Hour, than I have been yet: It is better to live* Lazarus's *Life, and to die* Lazarus's *Death, than to live* Dives's *Life; he had his Delicates, and afterwards would have been glad, to have had* Lazarus *dip his Finger in a little Water, and cool his Tongue.*

Though the Lord *gives* Satan *Power over my Body, yet he hath promiſed he ſhall not hurt my Soul. (The* Devils *could not go into the* Herd *of* Swine, *till* Chriſt *had given them leave.) And though he ſtood at my left Hand, and ſaid, I was in filthy Rags; yet the* Lord *ſtands at my right Hand, and ſaith,* I am as a Brand plucked out of the Fire, and he will put on me his Robes of Righteouſneſs. Zach. 3. 3.

Another Child, about Eleven Years Old, as ſhe was praying to this Effect; *That ſhe might*

might not look for any thing to rest on, or trust upon for Justification, *whereby, to stand Righteous before* God, *but only in* Jesus Christ *alone, who dyed for her at* Jerusalem, and rose again the Third Day *for her* Justification.

This is Recorded by Mr. Jessey.

Lo! How wonderfully the *Lord*, and his Hand-maid *Grace*, help'd her; for when Prayer was ended, She told her Father, *now I believe in* Christ, *and am not afraid of Death.* Behold *Faith* in a Babe, makes *Apollyon* and the *Tyrant* fly.

I have also received an Account of another poor Child, that went a begging from door to door; who lived in the Parish of *Newington-Butts*: The Boy was a very Monster of Wickedness (saith my Author) for he would call filthy Names, Curse and Swear, *&c.* Yet a gracious man, out of pity took him as his own, and put him to be Educated by Mrs. *Christiana*; and it is wonderful to hear, what power that poor Child got over *Sin* and his Master *Apollyon*; for in a little time she taught him to pray fervently, and to seek after the Knowledge of *Jesus Christ*: And he proved so good a Proficient, that he, with much abhorrence, cry'd out of himself, not only for his *Swearing*, *Lying*, and other *evil Vices*, he had been guilty of, but also was in great horror for the *Sin* of his Nature, and Vileness of his Heart, and Original Corruption. And he did not only pray much himself, with strong Cries and Tears, but begged the Prayers of others for him, whom he

he knew feared the *Lord*. And at last (tho' fill'd full of doubts, about his Eternal Estate) he came to take a little hold of that Promise, *Come unto me all ye that are weary and heavy laden, and I will give you rest*. But O! How did this poor Boy, admire and bless God, for the least hopes, *&c*. And at last came to great satisfaction of his Interest in *Christ*, and Victory over his cursed Enemies, *Sin* and *Satan*; and remained in a holy and pious Frame, being filled with inward Joy, until he died. *Matt.* 11. 28, 29.

Moreover, I could give you a certain Account, of two or three more, that were in their *Non-Age* perfect Conquerors over the Powers of *Darkness*, and not above three or four years Old; but because some are not easily brought to believe such things, I will say no more.

Yet, notwithstanding, some few of this poor *Progeny*, in the State or Country of *Non-Age*; were thus enabled by good Education, and the *Grace* of *God*, to vanquish this Bloody *Enemy*. Yet, Oh! what fearful Slaughter and Spoil; did he make of the rest, Raging, Raving and Roaring about, like a hungry and greedy Lyon; Rending, and Taring them in pieces, not shewing any pity; nor in the lest regarding their Tender Age. So that in every Town and City, may be seen, the sad Examples, of his Conquest and Mercileſs Cruelty; by their *Ignorance*, *Pride*, *Lying*, *Swearing*, *Stubbornness*, *Rebellion*, and all other Evil Habits, *Sin* has infused into poor Children. *1 Pet.* 5. 8.

So

So that we may say, with sorrowful Hearts, the Country of *Non-Age* is subdued, and brought under the Power, and Kingdom, of the *Prince* of *Darkness*: Most Parents bringing up Children, to enlarge his *Territories*.

O Vile, and cursed Monster! will't not spare
The poor and little Babes, who newly are
Arriv'd into these dismal Shades of Night?
Must they first be the Prey of Hellish spite?
What never satisfied? Is this thy Rage,
Destroy whole Millions, in their Tender Age?
Look to't you Parents, who these Stories hear;
And let your Souls dissolve into a Tear,
That bring up Children for the Hellish Fiend;
And never seek their Souls for to defend
From Sin, *which will destroy 'em in the end.*

CHAP.

CHAP. V.

Shewing how Tyrant-Sin, *in his* Progress, *Travell'd into* Youth-shire; *and of the fearful Conquest and Slaughter he made there.*

AFter *Peccatum* had actually subdued the Country of *Non-Age*, like a *cruel* and *Bloodthirsty-Tyrant*, that delights in nothing but *Rapine* and *Murder*, he greedily follows his Prey; and therefore with great speed, and no less fury (*Apollyon* being enraged at the loss he sustained, in not having made a perfect Conquest in the said Country) but contrariwise basely worsted by a few weak, contemptible Soldiers.

He in the next place came into, and invades the whole County of *Youth-shire*; where dwells abundance of *brave Lads* and *Lasses*; some of which had cruel Marks on them of his former Conquest, when they remained in the Country of *Non Age*: but by reason of those *Reverend* and *Grave Matrons*, before mentioned, divers of them being in this, as well as in those Regions, he was afraid of being supplanted; and therefore resolv'd not to lose those by negligence, that he had beguil'd and overcome by Craft and

and Subtilty: nor was he quite without hopes of regaining some of them in *Youthshire*, which he lost in the Country aforesaid: and observing many of the Inhabitants together, and perceiving their natural Inclinations; (by the Instructions received) he salutes them after this manner:

How Sin salutes Youth, and prevails upon them.

Gentlemen, and you *young Ladies*, are you willing to entertain a *Traveller* and walk a little way with me?

Upon this they all seemed, at first, to make a pause, till one (whose wanton looks betrayed the Inclinations of his Heart) answered, Sir, what are you?

Siu.

Peccatum. Sir, I will assure you, no Enemy to those youthful and vernal Joyes, Delights and Pleasures which your sweet and sprightful Nature is so much set upon; but I am he whom you need, or stand in great want of, in order to the greatning, raising and encreasing of your transcendent Felicity in this World, or making your Lives comfortable to you; for divers of you (I perceive) look sad and dejectedly, as if something troubled your hearts, which I will teach you to cast at your heels. If any of you will be Fools, and spend your dayes in sadness, who can help it? there is no need of it if you will believe me: and I will assure you Gentlemen, Millions in the World have, and still do, before such who talk of strange Joyes and Delights God knows where; which are only fond Conceits of melancholly Coxcombs; who prate of things they never saw, and flatter themselves with a Crown, forsooth,

Thousands believe Sin and the Devil, before they will believe God.

ſooth, of *inconceivable Glory*, that no mortal Creature (by their own Confeſſion) ever enjoyed: Thoſe things are Fancies; beſides ſuit not with your Natures; nor are they now (I mean) preſently to be had: if you will embrace me, and make me your Friend and Boſom-companion, there's nothing well which your Hearts can deſire but you ſhall have it: you that are for *Riches* ſhall have them; I will teach you rare devices to catch them; though 'tis ſaid, *They make themſelves Wings and flye away*; yet I can tell you how to clip their Wings, or if they ride, like a *St. George on Horſeback*, their Legs too rather than fail, and bring them with vengeance into your *Coffers*: So that you that are Gentlemen of mean Fortune, ſhall have no cauſe to fear of wanting Money to ſpend at *Taverns*, at *Games* and *Whore-houſes*, for I am no Enemy to ſuch fine Delights they afford thoſe of your Age and Complexion. Prov. 23.

For you that are for Pleaſures ſhall have your fill; my *Revels* are open'd, to *Chambering*, *Dancing* and *Wantonneſs*, *Dice*, *Cards* and *Chickers*; and all manner of *Night-ſports*; as *Kiſſing*, *Toying* and *Courting*, *Hawking* and *Hunting*, or whatſoever your Fleſh beſt approves of: Gentlemen, you are welcome.

You that are for Honour, and would leave your Names famous to Poſterity, I will teach you the ready way to attain it: Who was it raiſed the Renown of *Nebuchadnezzar*, *Herod* the Great, the Glorious *Cæſar*, and Mighty *Mahomet?* did not I? If you be for Temporal Grandieur, 'tis I muſt

mount

mount you; and if for Spiritual Premotion, I can fit you: For who caus'd *Diotrephes* to love Pre-eminence, and set the *Triple Crown* on *Peter*'s Successor, but my self? If you are not willing, without advice, to embrace me, go to able Counsel; or would you have Examples, I have both ready.

3 John 9.

For Counsellors; go to Mr. *Carnal Reason*, *Flesh* and *Blood*, &c. whose Judgments are grave and solid, safe and harmless; if it was not so, do you think so many Thousands, and them of all sorts, and some of the wisest, would so readily receive it?

Ask your five Senses, and they will tell you, ye have enough to advise with: And then, for Example, they are innumerable; but be sure, do not mistake me; I include not *Joseph*, *Moses*, *Obadiah*, *David*, *Daniel*, *John* nor *Timothy*, whom I hope you will not be such Fools to follow: But not to keep you in the dark; there is all the old World, and the greatest part of this, whom if you imitate, I need proceed no further: If the Example of mighty Emperors, famous Heroes, and many Noble Ones of the Earth, with the greatest part of the Residue of Mankind will not affect you; then let the Pattern of some of your Parents and Progenitors be your Copy; nay, and call to mind your own experience: have you not already had a Taste of my Dainties? do they not please your curious Palates? do I offer things unpleasant enough? all the wayes I'll lead in, are strew'd with *Roses*, and perfum'd with *Myrrh*, *Frankincense*, *Alloes* and *Cinamon*, what say you Sirs? U-

Pro. 7. 17.

Upon this, smiling one upon the other, One quickly broke silence, and spoke to this purpose; *Faith Lads*, this seems a *brave, jolly Fellow*, he'll make mirth for us, and be a fit Companion for such *gallant Youngsters* as we: Come let's embrace him, and close with these Suggestions: Let's lay the Reins loose upon the Neck of our *Lusts*, and make him to choose our wayes for us. But stay, saith another, I fear he will make us meer *Spend-thrifts*; for, I assure you, I love not that wanton fellow *Prodigallity*; though he be in high esteem, now adayes, and beloved of many Ladies for his good gifts, and followed by many rich Citizens Sons; who have raised his Grandeur by their Fathers mony, so as to purchase a Charriot for him; yet I have heard it is drawn by four base Horses, *viz. Rashness*, *Luxury*, *Spend-all* and *Folly*; his Coach-man being the *Devil*, and one (whom I hate) called *Beggary*, rides behind; and though his Charriot runs a thundering pace, and he seems secure; yet there's abundance of Folks, as *Merchants*, *Mercers*, *Drapers*, *Silk-men* and *Taylors*; &c. pursues him with cruel long Bills, so that for his fooling he is like to pay dearly.

Fools make a Mock at Sin.

Some Youngsters, who hate Prodigallity are overcome by Covetousness.

Apollyon perceiving this Youth's Temper, whisper'd in *Peccatums* Ear, and said; This Fellow will make a good *Niggard*. And presently he put the *Tyrant* into another Habit; who at a convenient time met him, to whom he did impart such rare Stratagems, how to grow rich, and keep that which he had already gotten; which so won the young *Muckworm*'s heart, that he joyfully embrac'd him.

What the Counsel was, seemed at first a Secret; but by his after-Carriage and Behaviour it was gues'd at; for he became a *sneaking, lean, ill-fac'd, lank-belly'd Rascal*, grudging himself every good bit he eat, and fed much upon *Bread* and *Cheese, Red Herrings*, &c. and oftentimes was seen to go to the Pump to drink his Mornings Draught: and in his Trading he pinch'd every Body in his Weights and Measures; and would not lend nor give a Penny scarcely, though it was to keep his own Father out of a Prison; and in process of time he became a great Usurer; where with his Bags of Gold and Silver we will leave him, and return to the other Company; who seeing which way their Fellow was gone fell all alaughing, and with curs'd Oaths, and taunting Expressions, reproached him because he was not for *Rioting* and *Drunkenness*, *Chambering* and *Wantonness*; and yet poor Soul as much in the *Tyrant's Chains* as they: But hark! how they Sing and Carouse it; crying out to this deluding *Traytor*, we are your servants, Sir; *hey Boyes, One and All, One and All*; let us cast away *Sorrow*, from us, and take our swing of *Pleasures*; *and to Morrow shall be as this Day, and much more abundant.*

*Isa. 56. 12.

Stay, said one amongst them, I am taken with a strange trembling; I doubt 'tis an Enemy that thus doth court us; and that the whole Country is invaded; for some Body whispers strange things in my Ears, sad Wars, doubtless, in me are approaching; for I was Educated bp a most Noble, Virtuous

ous and High-born Lady, in the Country of *Non-Age*, called *Civility*; who inſtructed me to fight againſt, *Vice*, *Rioting* and *Wantonneſs*; and told me of the danger that was like to befall me as I paſt through this place; I muſt leave you, though it grieves me; my *Conſcience*, 'tis that gripes me: Hark! (ſaid *Love-luſt*, one of the jovial Company) what Fool have we here? *Conſcience!* a *fanatical Fancie?* Why are you troubled? Becauſe ſaid he, I fear this *Traveller* will debauch us; for I hear his Name is *Sin*, the *bloody Tyrant*, who deſtroyed almoſt all the Country from whence we came.

How Convictions of Sin *are ſtifled in young Men.*

Apollyon ſeeing this, whiſpered one in the Ear, whoſe Name was *Shameleſs*, and ſaid, Diſcourſe with him: I will help thee to Arguments, leſt you loſe him.

Shameleſs. His Name is *Sin*, you ſay; is it an Evil to be merry; to drink a Glaſs or two of Wine with good Fellows; and court a fair Lady? Does not theſe things belong to our Age? And is it not the *Alamode* in all Countries amongſt the *greateſt Gallants*? But if you leave our Company, we will load you with *Reproach* and *Infamy*; that ſhall be harder for you to bear, than the Name of *young Huff*, or *Spendthrift*; with that a wanton *Laſs*, amongſt them, ſtarted up, and ſhamefully abuſed him, calling him *Clown*, Goodman *Shame-face*, and *Timorous*, &c. and another took him about the Neck and kiſſed him; and with an impudent Face, ſaid unto him, come my Boy, *ſtollen Waters is ſweet, and Bread eaten in ſecret is pleaſant*, &c. I have

Pro. 9. 17.

have my deck't Bed for thee with *coverings* of *Tapestry*, with *Carved Works* and *fine Linnen* of *Egypt*; and have perfumed it too with *Myrrh*, *Alloes* and *Cinamon*: Come, go along with me; and let us take our Fills of *Love* until Morning, &c. The poor Soul being not able, longer, to resist such powerful Temptations, nor endure their base Reproaches; was overcome by *Sin*, and straitway followed her; *As an Ox goes to the Slaughter, or as a Fool to the Correction of the Stocks, till a Dart struck through his Liver; as a Bird hasteth to the Snare, and knows not it is for his Life.* The jolly Company perceiving they had gained the Field, fell into a laughter; Triumphing in such sort, with fearful *Damnings* and *Carrousings*, as if the Day was their own; and in a little time they should subdue all under *Apollyon*'s Scepter; so that for a pretty while nothing was heard but *Oaths* and *Blasphemy*; nor dost any gainsay them for fear of being knock'd down or stabb'd; and upon this *Peccatum* being flush'd with Victory, ravaged all the County of *Youth-shire*, Town and Family, Male and Female: and those he could not overcome by Pleasure he overcame by Profit; and those that fell not by the Lust of the Flesh fell by the Pride of Life; so that it would even melt a Heart of Stone to see what dissolution was made in every Corner; *Lust* prevailing and enlarging her Territories; *Youth* being so generally blinded by the deceit of this Enemy and Impostor, who vauntingly display'd the Flag and Banner of

Prov. 7. 16, 17, 18. 19, 20, 21, 22.

Dangerous to reprove some Ungodly Men.

Le-

Levity, *Luxury* and *Looſneſs* throughout the whole World; dayly ſending Millions out of this and other places to inhabit the great Country of *Senſuality*: Here you might ſee the Table of the *Drunkard* ſit now, but will ſcarce ſtand without holding anon; do but view with what delight and greedineſs of Appetite he infuſeth and exfuſeth, pours out and pours in, empties and fills to the ſurfeiting of his Body, beggary of his Purſe, blotting his Name, and damning his Soul; but ſince he is caſting up his Accounts under the Table, let us be gone leſt our Stomacks turn within us; but lo, at the very door of our *Exit*, ſee what a ſight is here! the Monſter hath brought in as Trophies of another Conqueſt, a Troop of inceſtuous and libidinous Perſons; who conſume the Day in contriving of their Luſts, and the Night in performance of the ſame; who have their Plots and Ambuſhes, their Circumventious and Deceits to entangle and draw in the Foot of the Innocent; the Poſſeſſion of their Neighbour, of their Friend, the unpoſſeſſed Affinity and Conſanguinity, the Rules of Reaſon, and the Laws of Nature and Nations, being wholly ſet aſide obliterated and unregarded by them in the purſuit of their Beſtial, Exorbitant and Unbounded Deſire. Thus by all manner of *Debauchery* is the Country of *Youth-ſhire* ſpoiled by this curſed *Traveller*; and many Thouſands of hopeful young Men, and nice Virgins, made his profeſs'd Vaſſals, by being proſtrated as a Prey to *Luſt* and *Rapine*:

The abominable and beaſtly Nature of Luſts.

Lay on more coſt upon thy ſelf in waſt,
Than Princes *wore not many Ages paſt:* (Art,
And when you have learn'd perfect this rare
Mind well the next which to you I impart:
Feed *high, be* gluttenous; *and every Day*
Get the beſt Jellies ——— *'tis the only way*
To make Proviſion *for another Play.*
Laſcivious Wantons *in whole Swarms you ſee,*
Cleave to my Sides *like to a* Prodigie.
Your Venus-ſports *are lovely in mine Eye,*
And ſo indeed is all Debauchery.
I do allow each one to get a Bride;
If they'l but get their Concubines *beſide.*
For Cards *and* Dice, *and for your* Wenches
For I know how my Lads *to pleaſe you all.* (call,
To get the Art of Swearing, *pray devize*
More new Coin'd Oaths; *theſe are the* Youths
This is the way; tis here my Journy lies. (I prize

The Song being ended, *Peccatum* thought now he ſhould ſoon get his Regiments full, and ſo perfect what was wanting in theſe Parts; in order to a total Conqueſt: and indeed many *Voluntiers* dayly Liſted themſelves to fight under the *Prince* of *Darkneſs*: Some being allur'd by one Bait, and ſome by another. But on a ſudden, * the Leaders obſerv'd one throwing down his Arms, and running away, which caus'd great Combuſtion: One cry'd knock him down, others ſtab him; and indeed he was, on a ſudden, ſadly wounded in his Name, being rendred as the vileſt Wretch on Earth; but at laſt one of the jovial Boyes, called *Impudence*, being ſtirr'd up by *Peccatum*, ſpoke to him to this Effect; *Im-*

By reaſon as God *would have it, the Goſpel had been preached in the Hearts of ſome of them*

Impudence. Friend, What is the Cause you desert us, and have thrown down your Arms?

One Youth *throws down his Arms, and deserts his Company.*

Convert. (For that, it seems, was his Name) I am convinced, that the Wayes you go in are evil, and very dangerous; and that this *Traveller*, whom you have entertain'd, is the *King*'s *Enemy*; nay, a most Bloody and Cruel *Traytor*: And therefore, I am resolv'd to be gone; and obtain a *Pardon*, if possible, for what is past.

Impudence. Sirrah, who is your Tutor?

Convert. A very Vertuous Lady, whose Name is *Christiana.*

Impudence. What Lessons hath she learned you?

Conv. Very good ones, *viz.* To find more sweetness in leaving of *Sin*, than ever I found in the committing of it.

The choice Lessons Christianity *teaches.*

To leave and loath every *Sin*, because 'tis so hateful to God, and contrary to his Nature, and *Holy Law.*

To live a *Holy Life*, and do much good; and to make but little noise of it.

To prefer the Duty I owe, above the danger I fear.

How to Sacrifice a stout and stubborn Will, for *God*'s *Honour*, than to do rather *vil* a *Pleasure.*

To bring up the bottom of my Life, to the top of my Light, and that I should not *Sin* against my Light, lest I *Sin* away my Light.

Alas! how grievous is it to see such *Stars* of this lower *Globe*; and those the most *spangled*, *bright* and *fulgent* above many, as *Roses* amongst *Lillies*, or the *Quintescence* of *Beauty* obscured, shadowed, eclipsed and utterly stained and darkned, being led to *Dishonour*, ransacked of the richest *Dowrie* of Nature, or robbed of that *invaluable Jewel* (I mean) their *Chastitie*; even as a *Bee* of her *Sting*, left to bewail their Misery, and to curse those Tongues who drew them in, or beguiled them with their Golden Words, which guilded over those bitter Pills they have swallowed; and must vomit up again by Repentance, or perish for ever.

Apollyon, and his Agent, beholding the Victory they had made in *Youth-shire*; being fill'd with Triumph, though not having made a perfect Conquest, fell a singing, to allure and secretly o'ercome the rest.

Come, come, brave Gallants, *here's a Song that will*
Ravish each Sense; *your* Souls *with Laughter fill.*
Look round about, and try what you can see;
All is your own, if you'l bow down to me.
Is he not worthy all your love to have,
That offers all things, to you, you can or crave?
Come then along with me; I'll have you know.
The Paths are pleasant in which I do go:
No Cross, no Crook, no foul nor dirty wayes
You need to fear; why do you make delayes?

But

Lovely Vallyes, *Hill'd on every ſide*;
Where Meadows *ly adorn'd with* Nature-Pride;
As Primroſe, Cowſlip *and the* Violet;
Nay, Flowers *of all ſorts moſt rarely ſet:*
Where Birds *of every ſort do ſweetly ſing,*
And warble forth their Notes *as in the* Spring.
Come whiff the Dainties *of theſe* fragrant Fields;
And ſee the Neſt the Nightingale *builds.*
If thou but once doſt hear this Melody,
And give thy Heart to me and Grace deſie,
Thou wilt commend my Paths and alſo ſay
For Joy *and* Pleaſures *none like this rare way:*
Deep in the Dark, *yet much frequented Place*
I have wander'd up and down for a long ſpace.
And in my Travels *have found out the thing*
Which to moſt Mortals *ſweet Content doth bring.*
So that no Pleaſure can allure thy Mind;
But here they are for quantity and kind.
If Drunkenneſs's *the Thing thou takes delight,*
Come to my Taverns, *drink both Day and Night:*
Here's one brave Boy, *who's* Peerleſs *for* Renown;
Who drank ſome ſcores of mighty Drunkards *down.*
Here's He *that lived many a long Year,*
And hardly taſted Food, *but drank* ſtrong Beer.
Doth Pride *allure thee now for to excell;*
Shake hands with Lucifer, *he'll like it well.*
Every Month thou muſt thy Faſhion *change,*
And for the neweſt up and down muſt range.
Adorn thy ſelf with all the ſtrange Diſguiſe
The proudeſt can invent under the Skies:
And if for Antickneſs *thou doſt exceed,*
Thou'lt be my beſt and deareſt Child indeed.

To chuſe rather to be ſaved in a rough Sea, than to be drown'd in a calm River.

To bear the *Croſs for Chriſt*, in Suffering, leſt I loſe the *Crown of Chriſt*, by Sinning.

Likewiſe, to chuſe rather to be afflicted with *Lazarus* on Earth, than to be tormented with *Dives* in Hell.

And to leave that Company here, that would bring my Soul to Deſtruction hereafter.

Alſo to chuſe the worſt of Sorrow, before the leaſt *Sin*; becauſe there is more Evil in that, than there is in the greateſt Affliction.

To mourn moſt for thoſe *Sins* before *God*, that appear leaſt before Men; for the outward Acts are more Scandalous, yet inward Luſts are more dangerous.

Hereby ſhe taught me, to be better inwardly in Subſtance, than outwardly in Appearance; for thoſe who deceive others, with the falſe Shews of Holineſs, deceive themſelves with the falſe Hopes of Happineſs.

See Mr. Seeker's *None-ſuch Profeſſor.*

To deſire Grace not only to be ſaved, but alſo to be Sanctified; and to endeavour to have *Sin* Crucified, as well as Pardoned; and to be made holy on Earth, as well as happy in Heaven.

To undertake all *Chriſtian Dutys*; yet wholly to rely upon *God*'s Mercys: or to be much for doing; and yet ſeek to be ſaved only, in a way of Believing.

To ſpeak well of what *God* is, and to think well of what *God* does; and never to com-

complain of the Badness of the Times and Seasons, if I can but get *God* to be my Portion.

To be more in love with the *God* of the Altar, than with the Gold of the Altar; or to covet as much the *God* of Mercies, as the Mercies of *God*.

To look more at home than abroad; how 'tis with me, than how 'tis with others; and that the readiest way to know whether or no I am in *Christ*; is to know whether *Christ* is in me; because the Fruit is more visible than the Root.

To set out for *God* in my Beginning, and to hold out with *God* unto my Ending; and that the best way to have the whole Harvest of our Lives Sanctified by Him, is to have the First of our Lives dedicated to him; who prizes more the Blossoms of *Youth*, than the Sheddings of *Old-Age*.

To value the Joyes of Heaven, above the Vanities of the Earth.

God *observes all the Wayes of Men.*

She taught me also to remember, that whatsoever I do on Earth, 'tis eyed by the *God* of Heaven; and that after all my present Receivings, there will come a time of future Reckonings. Besides that, there is no obtaining what is promised, without doing what is commanded; and that *Inward Purity*, is the ready way to *Eternal Plenty*.

Moreover, that all the Time that *God* allows us on Earth, is little enough to do that Work *God* allots us: And that 'tis my chiefest Business, to make sure of *Future Blessedness*.

Lastly, That I should sow such Seed whilst I live, as I would be glad to eat the Fruit of when I die.

Impud. Upon this *Impudence* swore *Damn him*, he would tread him, and his *Tutor*, both under his Feet, if he would not return back.

Satan *can't force Men to Sin.*

But *Apollyon*, seeing that Force would do no good, rais'd up another, whose Name was *Self-Conceit*, to dispute and reason out the Case with him.

Self-Conceit. Brother, What is the Cause you are so strangely alter'd of late, and have forsaken our Company?

Convert. Because I see the Way is dangerous, in which you go; you are all blinded, in taking this *Traveller*, *Peccatum*, for a *Friend:* for he secretly designs (I hear) to murder you all. Do you not read in the *Bible*, what Work *Sin* has made in the *World?*

Self-Conceit. You mistake your self, and think that is *Sin*, which is not: Don't think the *Golden Cup* of *Profit*, *Pleasures*, and *Honours*, are such frightful things?

Sin *is sweet in committing; but the end will be bitter.*

Convert. Friend, You see the *Bait*, but not the *Hook*; the *Golden Cup*, but not the *Poyson* in it: You taste the Sweet of *Sin*, now, but see not the Bitter *Wrath* and *Misery* that follows it. You are like our *First Parents*, that this *Enemy* cheated; who took an *Apple*, in exchange for a *Paradise*. For my part, I will not any longer play like a silly *Fish*, with this *Angler's Bait*. What is the Pleasure

Pleasure of *Sin*, here, when weighed against the Pain for it hereafter? The Sweet will soon be gone; but the Bitter will last forever. This *Enemy* is a *Deceiver*; whilst he kisses the *Lips*, he betrays the *Soul* into the Hands of the *Devil*.

How Men hide their Sins.

Self-Conceit. Say what you will; that which you call *Pride*, is but *Neatness*. Would you not have *Young People* to be clean and comely? And that which you call *Covetousness*, is but *Good Husbandry*; and *Drunkenness*, but *Good Fellowship*: And what is *Wantonness*, but a Trick of *Youth*?

Convert. You deserve to be cheated, that seek to put a Vizard, your selves, upon the *Thief*, that he might not be known, nor taken. *Sin* is never the whit the less odious, vile, and abominable, because thus bravely dress up in fine and clean Linnen, and curiously Painted. You do but strive to guild over the *Poysonous Pills*, or put on the *Sheep*'s *Cloathing* upon the *Wolfe*'s *Back*. *Friend*, The foulest *Hand* may have on it the fairest *Glove*; and the richest *Robes* are, sometimes, put upon the filthiest *Bodies*.

Self-Conceit. Well, *Friend*, I see you can talk: But, since you are frightned from that *Excess* that we run to, pray abide with us; and take, now and then, a little Liberty, a Sip or two with us; and don't leave us quite: A little *Sin* you may commit, without any Danger to your *Soul*.

Convert. The least *Sin* is a Breach of that *Law*, that layes You and I, and all the

Rom. 3. 19. World, under the Wrath and Curſe of *God*. What did *Adam*'s *Apple* coſt him? And what befel him, that gathered *Sticks on the Sabbath-day?* and *Ananias*, for telling of a Lie? The leaſt *Sin* can't be attoned for, without *Chriſt*'s precious *Blood*. The ſmalleſt *Sin* is againſt an Infinite *God*; and therefore, deſerves an Infinite *Puniſhment*. Nay, and let me tell you, Little *Sins* make way for Greater; neither is there any *Sin* properly *little*, in its own *Nature*: Beſides, the ſmalleſt *Sin*, without *Repentance*, will damn the *Soul*. And ſince I have forſaken, by the Grace of *God*, my great *Sins*; I will never loſe the *Love of God* for a Trifle; if it be a little thing, it is the eaſier left. If I ſhould yield to him, that ſets you upon me to do this, or that thing, becauſe 'tis but a ſmall matter; I ſhould, in ſo doing, ſhew the greateſt Unkindneſs to *Chriſt* imaginable; *viz.* in wounding and piercing his *Heart*, and grieving his *Spirit*, on ſuch ſlight Occaſions.

Act. 5.

The ſmalleſt Sin is of a Damning Nature.

1 Cor. 5. 6. Beſides, *A little Leven leveneth the whole Lump*. And if this *Serpent* can get in his *Tayl*, he'll ſoon get in his *Whole Body*. *God*'s People have ſuffer'd great *Torments*, before they would commit the leaſt *Sin*. And therefore, tempt me not; for I cannot ſtand under the Guilt of the leaſt Iniquity.

Preſumption. Come, Brother, *God* is made up with *Mercy*; though I do think, we may exceed, yet there is no reaſon for you to be in this Heat: For *God* is a Gracious and Merciful

Merciful *God*; and ready to pardonus,at any time, when we confeſs our *Sins* to Him. You ſee, *God* let's us alone in our wayes: He is not ſo ſevere, as you ſuppoſe.

Convert. Sir, *God* is as Juſt, as He is Gracious; witneſs his Caſting down the *Angels* that *ſinned*; and in turning our *Firſt Parents* out of *Paradiſe*; and in drowning the *Old World.* Alſo, He hath declared, poſitively, He will not *Clear the Guilty, and impenitent Perſon,* And let me tell you, *Mercy* and *Patience* abuſed, will, at laſt, turn to *Fury.* When *Mercy* is deſpiſed, *Juſtice* takes the Throne. If *God* be Gracious, and full of Goodneſs, ſhall I *ſin* againſt Him? Shall *I ſin becauſe Grace hath abounded?* No. I muſt ſay with *Joſeph*, *How can I do this thing, and ſin againſt* God?

Exod. 34. 6, 7.

Rom. 6. 1.
Gen 39. 9.

Vain-Hope. Friend, *Repentance* will cure all at laſt; and that is no hard Work: And therefore, you need not keep ſuch ado, and thus villifie this Jolly *Company.* Is it ſuch a hard thing to return and confeſs our Faults,in entertaining him? Alas! 'Tis but to beg Pardon, and cry, *Lord have Mercy upon me:* And *God* will quit the Score, and forgive us, no doubt on't.

Convert. Is it an eaſie thing for the *Blackamore* to change his Skin, or the *Leopard* his *Spots*, or for Thee to Raiſe the Dead? You talk vainly, and underſtand not what *Repentance* is. What is more difficult, Alas, than *Repentance?* For, let me tell you, It is a Change, and Converting Act: We muſt leave *Sin*; yea, every *Sin*; nay, hate and

Jer. 13. 23.

Repentance, a hard and difficult Work.

What Repentance is.

and loath it. This *Tyrant*, which you plead for, must be trod down under your Feet, and look't upon (as indeed he is) the most vile and abominable *Villain* under the Heavens: And is it an easie thing (think you) to have those evil Habits, he has infused into you, changed; so as to love that, which now you hate; and hate that, which now you love.

Repentance not to be deferred.

Nay, and it must now be set about: Now *God* calls us to Repent; 'tis not for us to say to *Morrow*. Are we certain, *God* will give us *Grace* hereafter, to leave that *Sin*, which we now resolve to live in? Remember, how many have cry'd out under the Power and Guilt of *Sin*; and yet could find no room for *Repentance*. That *Devil* that tells you, 'Tis an easie thing to Repent to Day, will to Morrow assure you, there is no *Repentance* for you; but you must be Damned, without Remedy.

Sin *entices gradually.*

Presumption. But still, for all this, you may venture a little way with us: Come, go with us to the *Harlot*'s Door, though you will not go into her Bed. You may sit with us *Drunkards*, and take a Sip or two, though you will not be Drunk. You may handle the *Golden Wedge*, though you do not steal it. You may wear *Antick Garbs*, and not be Proud of them. Come Boy, prithee gang along.——

Prov. 5. 8.

1 Thess. 5. 22.

Convert. Stay, Sir, I am forbid to come near the very Door of the *Harlot's* House; and to *Abstain from all Appearance of Evil.* I am taught to Pray, *Lead us not into Temptation:*

tation: And ſhall I thruſt my ſelf into it? Beſides, I remember, how many have ſmarted by this means. Alas my Heart is deceitful; and I dare not truſt it upon the *Devil*'s Ground.

David ſaid, *He had not ſate with vain Perſons; neither would he go with Diſſemblers.* And *God* has given me ſuch *Light*, and *Grace*, that your Company is hateful to me. Pſal. 26. 4, 5.

Then another ſpake, whoſe Name was *Ignorance.*

Ignor. Sir, *God* loves us, and hath as great Reſpect for us, as any in the World though we take the Liberty of *Youth:* for we have many good things in Poſſeſſion, above what thoſe have who follow your ways: And if it was a dangerous thing to be led by this *Traveller*, ſure ſo many Thouſands would never be ſo Blind as to follow him; and ſome too of Great *Name*, *Wiſdom* and *Learning.*

Convert. Do you think, that *God* loves the *Great Turk*, becauſe He hath given him ſuch vaſt *Dominions*, and lets him have all manner of outward *Glory* and *Pleaſure.* Thoſe of Old, who burn'd *Incenſe to the Queen of Heaven*, ſaid, *Then they had ſtore of all good things, and ſaw no Evil. Dives* had a great Portion of Worldly Bleſſings: But was that a Sign *God* loved him? And *Lazarus* was ſeemingly Miſerable; and was that a Sign *God* hated him? Think of theſe things. *Outward Bleſſings no Sign of* God's *Favor.* Jer. 44. 16, 17, 18.

Do you not ſee, that Men let their *Oxen* feed in Fat Paſtures? But 'tis to fit them for the Day of Slaughter. *God*'s Wayes are

Afflictions no Sign of God's Hatred.

are not understood by your shallow Head: He punishes his own *Children*, whom He loves, with many *Crosses*, and *Afflictions*, here, on their outward Man; and plagues the *Ungodly* with *Spiritual Judgments*; as *Hardness of Heart*, *Unbelief*, *Blindness of Mind*, and with a *seared Conscience*: And, which is the worst of these, *'Tis better to suffer here, than suffer in Hell.* And then to what you said last; Do you not read, *The Way is broad, and the Gate wide, that leads to Destruction, and many* (that is, Multitudes) *go in thereat.*

Matth. 7. 13, 14.

Vain-Hope. Well, for all this, you are but a Fool, to trouble your Head about such Matters so soon; it may be Time enough hereafter, when we are Old, and have sucked in the sweet *Profits*, *Pleasures* and *Honours* of this *World.*

Convert. Sir, Doth not *God* command us, *now in the Days of our Youth, to remember Him*: and promise also, that *They who seek Him early, shall find Him.* 'Tis, *Friend*, the greatest Madness and Folly in the World, to put off *God*, and the great Things of *Eternity*, with *May-be's.* We are call'd *Now*; and shall we say, *To Morrow?* This is *God's* Time: And shall it not be Ours? Shall *Tyrant Sin* have our Best; and *God* put off with the Dregs of our Days? Can we think, He will accept of such hereafter, when they are Old; who resolve to serve the Devil, while they are Young? Is it not, *Now*, the Time to Sow? What, will you perswade me to defer it to that Time, when we

Eccles. 12. 1.
Prov. 8. 17.

God *will not accept the Dregs of our Dayes.*

we ſhould Reap? Will Tradeſmen, or others, neglect their *Markets*, and *Fairs*; and ſay, They may provide themſelves with ſuch and ſuch *Commodities*, at any time; and yet can't tell, whether or no they may ever have the like Advantages, and Opportunities, to ſtore themſelves with ſuch things they need? *Sir*, How many Thouſands hath this *Murderer* deceiv'd by the ſpacious Pretence and Promiſes of *Long Life*, and *Late Repentance?* Nay, How many Thouſands hath he thrown into *Hell*, who now lie burning in *Unquenchable Fire*, by this Device? If I neglect this Time, I know not whether I may ever have another. Shall I be led away by a *curſed Traytor*, and flie in my *Sovereign*'s *Face*; with hopes he'll Pardon me hereafter, when he hath made me no ſuch Promiſe; but, contrariwiſe, declares poſitively, If I do ſo, I ſhall die, and periſh eternally?

Hopes *of long Life deſtroys many.*

Ezek. 18.

Fearful. You'll loſe, I will aſſure you, your *Friend*'s Favour, as well as *Ours*, who have been your ſweet *Companions*.

Convert. It's better to pleaſe *God*, than Man. If I loſe my *Earthly Friends*, I ſhall have *Heavenly Ones*. *God* is the beſt Friend, *Sir*. Is it not better to have the Love of the *Prince*, than the Love of his *Page? Friend*, I had rather, a Thouſand times, loſe your Favour, than the Favour of *God* and *Chriſt*.

The Love and Favour of God, *better than all the World.*

The *Company* ſeeing they could not prevail with him to return, abuſed him fearfully; calling him at their Pleaſure. But one

one of the *Youths*, obſerving that the *Convert* had clearly worſted them, was mightily wrought upon; and he was reſolved to leave them too: Which made *Apollyon* grind his *Teeth*, and foam dreadfully. But 'twas all in vain: For *God* open'd his *Eyes*, and *Mouth*, to ſpeak to this purpoſe:

Another Youth Wrought upon.

Illuminatus. Good Brother, How did you come to get Power over this *curſed Peccatum*, and the *Prince of Darkneſs?* I am perſwaded, you are that *Young Man*, that I have read of in a little Book, call'd, *War with the Devil.*

Convert. Thou ſay'ſt right; I am the very ſame Perſon.

Illumi. Why then, I underſtand by that, the Courſe you took; and, by the Help of *God*, I will go on in the ſame way. I perceive, *Conſcience* was a great Friend to you.

Convert. Yes; when he was rightly inform'd, or had his *Eyes* enlightned, by *God*'s Word, he proved uſeful to me: But he could do nothing to purpoſe, till the *Spirit* and *Grace* of *God* was infuſed into my *Soul.*——Then ſaid

Illuminatus, (for that was his Name) I have had great Sorrow upon my Heart for my abominable *Sins*, ſince I have read concerning your *Converſion.* But I cannot believe.

Conv. You muſt cry to *God* as I did for *Faith*, and ponder well the Promiſes of *God*; for I am perſwaded thou wilt meet with a ſharp Conflict: And indeed ſo it fell out. For,

Apollyon

Apollyon perceiving his *Faith* very weak, set upon him so furiously, that he was almost drove into Despair: And not knowing but it may be of use to some, we will give you an Account of his Combat with *Satan*.

A fearful Combat between a Young Convert, and Apollyon.

Apoll. You have been a very great *Sinner*, in entertaining this Traveller, who is a cruel Enemy to *God*; and now there is no ground to think *God* will forgive you; for his Wrath will overtake you suddenly.

Illumi. The storm of *God*'s Wrath, *Satan*, is over in *Christ*; he declares, *He is Merciful, and will not keep his Anger for ever.*

Jer. 3. 12.

Apoll. But alas! you are Ignorant of *God* and *Christ*, and he will take Vengeance on all such; doth not the *Scripture* say so?

2 *Thes.* 1. 7, 8.

Illumi. But *Satan*, *God* has promised to *Lead the Blind*, &c. And in another place, *He calls simple Ones, and those that have no Understanding.*

Prov. 1. 21. 22.

Apoll. But your Heart is hard and obdurate, you know not the Vileness of it, there is not a filthier Creature under the Heavens; and therefore, you are certainly an undone man.

Illumi. But *God* has promised to give me a heart of Flesh, and take away my stony heart; and if I loath my self for my Vileness, he hath promised to wash and cleanse me from all my *Sins*.

Ez. 20. 43. 36. & 26.

Apoll. But you have been as Wicked as you could well be, and therefore are a damned Creature.

Illum.

Illumi. Ay, *Satan.* I can't deny that; but yet *God* hath promiſed Mercy and Pardon, to ſuch who have ſpoken and done as evil things as they could; and therefore there is hope for me.

Jer. 3. 5.

Apoll. But all this while you do but Complement with me: you do not think indeed, there is Mercy for you in *God*'s Heart.

Illumi. I do not Complement, thou lieſt in that; though I can't deny but I have through thy Temptations been ſo fooliſh to think ſo indeed. But *God* ſayes, His Thoughts are not my Thoughts, and hath alſo ſaid, *He will abundantly Pardon me, if I turn from my evil wayes*; therefore 'tis no matter what my Thoughts have been.

Satan's *ſubtil Inſinuations.*

Iſa. 55. 6. 7. 8.

Apoll. But, for all this, I ſhall be too hard for thee, and break thy Head e're I have done.

Illumi. No, the Promiſe runs, *You ſhall but bruiſe my Heel.*

Apoll. I, but you forgot your abominable *Sins*; remember the fearful lewd Life, you have liv'd

Illumi. *Chriſt* dyed for Sinners, and I fly to him.

Apoll. But you have Sinn'd againſt Light and Knowledg.

Illumi. What though I am but a Sinner *Satan?* notwithſtanding, and *Chriſt* dyed for Sinners.

Apoll. But you can't Believe, you are guilty of that *Sin*; and he hath ſaid, Such who Believe not ſhall be Damned.

Mark 16. 16.

Illum.

Illumi. But *Satan*, if I can't Believe, yet I may Believe; *God* can give me *Faith*, and though I am now an Unbeliever, and so the worst of Sinners, yet I am but a Sinner, and *Christ* dyed for Sinners; nay *Satan*, for the chiefest of Sinners; and therefore, I will not give up my Hope yet.

The Death of Christ *a Ground of* Hope.

Apoll. Hope! You have no Ground for *Hope*.

Illumi. No, *Satan*; that is false, I am sure: Is not *Christ*'s *Death* a Ground, nay, a good Ground for *Hope? Who shall Condemn? It is* Christ *that Dyed.* On his *Blood* and *Merits* I will rely. Rom. 8. 34.

Apoll. What good can his *Death* do thee? How can He save thee, who could not save Himself? I brought Him to the Grave.

Illumi. Thou cursed *Blasphemer!* He laid down his *Life* freely, (none took it from Him) to satisfie *God*'s *Justice*, and Rose again from the *Dead* the *Third Day*; and thereby, tryumph'd over Thee, and all the *Powers of Darkness:* And is not his *Resurrection* a good Ground of *Hope?*

Apoll. But I do accuse thee, and will plead against thee; because thou hast been so long my *Servant*, and an *Enemy* to Him.

Illumi. I matter not that; thou art a vile *Deceiver:* The other Day thou didst endeavour to perswade me, my *Sins* were small, and that *God* would Pardon them at any time: And are they now so great and foul, that *Christ*'s *Blood* can't wash them away? What care I, though thou do'st plead against

gainſt me, ſince *Jeſus Chriſt* pleads for me? Is not the *Interceſſion of* Chriſt *for Tranſgreſſors*, a good Ground of *Hope*.

Apoll. Thou haſt no *Grace*, or not enough to ſave thee; and therefore, thy State is very ſad.

The abundance of Grace in Chriſt, *a Ground of* Hope.

Illumi. Chriſt hath *Grace* enough; and I depend not upon the *Grace*, that is in me; but on that *Grace*, which is in Him: He is full of *Grace*; and 'tis in Him, that it might be communicated to all ſuch that I am. And is not here a good Ground of *Hope?*

Apoll. Thou wilt fall into *Sin* again, at ſome time or another; and I ſhall devour thee.

Rom. 6. 14. Jer. 32. 39.

Illum. God has promiſed, in his Bleſſed *Covenant*, That *Sin ſhall not have Dominion over us*; and, That He will put his *Fear ſo into our Hearts, that we ſhall not depart from Him.* And is not his *Covenant* a good Ground for *Hope?* Nay, and He hath ſaid, That He will bruiſe thee under my Feet, ſhortly.

Heb. 6. 16, 17, 18.

Moreover, He has promiſed, *He will uphold me:* And *Chriſt* hath pray'd, *That my Faith fail not*; and, I am ſure, He was heard. Beſides, He has confirmed all his Promiſes, by an *Oath:* And is not here good Ground for me to *hope*, He that hath begun a *Good Work in me, will perform it to the Day of* Chriſt?

Pſal. 1. 6.

Apoll. Thou art an *Hyppocrite.*

Illum. 'Tis the *Father of Lies*, that ſayes it. Is there any *Sin*, that I have not been humbled for, and forſaken? Do I not de-

ſire

ſire to be *Holy*, as well as *Happy? Satan*, I fear, nor hate, nothing more than *Hypocriſie*; and therefore, am no *Hypocrite*: But if I am an *Hypocrite*, I am but a *Sinner*; and *Chriſt dyed for Sinners*; and all *Sins againſt Father, and Son, ſhall be forgiven to Men.* But I am no *Hypocrite*; becauſe all the Faculties of my *Soul* are in Arms againſt and *Sin*, and againſt it univerſally; againſt the Leaſt, as well as the Greateſt.

Apoll. I will cauſe ſtrange *Evils* to befal thee.

Illumi. All things ſhall *Work together for my Good, if I love God:* And though I loſe my Life for *Chriſt*'s ſake, I ſhall find it: When the Storm comes, I will flye to Him. Rom. 8. 28.

Apoll. Thou canſt not go to *God* as a *Saint*; for thou art none.

Illum. I will go to Him, then, as a *Sinner*; for that I am, thou ſay'ſt: and there are as many Promiſes of *Mercy* and *Pardon* made to *Sinners*, as *Sinners*; as are made to *Saints*, as ſuch.

Apoll. Would I could tear thee in pieces, and devour thee at once; thou vile *Enemy:* Thou haſt done, and wilt do, me a great Miſchief. All my *Plagues* light upon thee.

Illumi. What, *Satan*, are you angry? Alas for you! 'Tis not *All you would*, but *All you may*, devour: Bleſſed be *God*, you cannot prevail againſt me.

By this time he got the *Shield of Faith*, and ſo ſtoutly reſiſted *Apollyon*, that he ſuddenly

The Soul's Conquest over Satan.

denly fled, and left the *Young Man* the Conqueror, and Master of the Field.

But this so enraged the *Enemy*, that he made fearful Work amongst the rest of the poor *Inhabitants*.

Yet there was another *Youth*, that *God* graciously was pleased to work upon; who, in a little time, was filled with much Joy. But *Apollyon*, perceiving he exceeded therein, set upon him, by the Help of his cursed Agent, *Peccatum*, with so much Fury, that he was puff'd up with *Spiritual Pride* in such sort, that he was taken with a *Phrensie*; and, for some time, quite *Distracted*: Which made many vain *Persons* to open their Mouths against the Ways of *Godliness*. But *God*, in a short time, was Gracious to him, and brought him into a sweet State of *Peace*, and Settlement of *Mind*: And so he continues, to the Praise of *Infinite Grace*.

Another Young Man under great Temptations, got the Victory.

Also, Another that lived not far off, who had been a grievous *Sinner*, was, by the *Word* and *Spirit* of *God*, brought under a gracious *Work*; but, for want of *Faith*, was, for sometime, under sad Despair: And *Satan* got such Power over him, that one while he was perswaded he had no *Grace*; another while, that he had *sinned* against the *Holy Ghost*: And, sometimes, he thought, every thing he did was *Sin*? insomuch, that he was afraid to Eat or Drink: Nay, he told one, That when he did endeavour to rely upon the *Blood* and *Merits* of *Christ*, he was

was perſwaded, it was *Preſumption:* And having Received the *Lord's Supper*, he was tempted to believe, *He had eat and drunk his own Damnation*; and was *Guilty of the Body and Blood of Chriſt:* Inſomuch, that he became very low, and weak, in his Body; and ſome were ready to fear, he would have been diſtracted by over-much Sorrow: Nay, and oft-times he was tempted to deſtroy himſelf. But *God*, in a ſhort time, by his *Spirit*, gave him much ſweet *Peace*, and *Joy*, in Believing; ſo that the *Tyrant* was overcome again: But except theſe, and a few more, all generally in *Touth-ſhire*, were put, as it were, to the Sword. So that all the Country lay a-bleeding, or weltring in their Blood, being fearfully mangled by the Hands of this *Mercileſs Monſter*, and *Curſed Traveller*, *Sin*. So that, come where you would, in *City* and *Country*, you could hear of nothing, hardly, but horrid *Oaths*, *Curſing* and *Swearing*, *Whoring* and *Damning*, as if *Hell* had been broke looſe: Alſo, in moſt Places, and Company, where they came, thoſe who would not run with them to the ſame Exceſs of *Riot*, were their meer Sport and Song; every one ſtriving to out-do his *Fellow*; and ſo be, as it were, the *Captain-General* under *Apollyon*, *Prince of Darkneſs:* Who was not content to Fight with one Weapon only, by which he ſlew moſt, *viz.* by *Fleſhly Luſts* and *Debauchery*; but alſo introduc'd many abominable *Errors*, and pernicious *Hereſies*; which deſtroy'd divers others, who

1 Cor. 11. 29.

Some Souls Satan lifts up with over much Joy, and others he throws down with over much Sorrow.

who had escaped the gross *Pollutions* of the *World.*

Fond Youths, be wise! How sad it is to see
You carry'd thus away by Luxury;
And strive to list your selves, with speed, to fight
Under Hell's *Power? O 'tis a grievous Sight!*
Why will you thus subject to Sin's *Commands?*
As if your Lease of Life were in your Hands?
What, do you think, Death *will not come at all,*
That you no more regard your fearful Fall?
Or do you think, God *will defer the Day;*
That, by your Lust, you thus are led away?
You proud, lascivious Lads, that sport and spend;
Who know no Measure; that regard no End:
For whose Luxurious Dyet and Array,
Do sell your Souls, and all you have away:
You little think, your Bodies soon shall feed
The crawling Worms, which in the Dust do breed.
Dart down your Eyes, to pierce but two yards deep,
Into the Grave, where you, ere long, must sleep:
Behold the Corps, and Skulls, of those young Men,
That once walk'd here, and must arise again.
Come, cast an Eye, you Lads, and Ladies gay,
Upon the loathsome Filth, the Worms and Clay.
Your Eyes, that are so curious to behold
The Body deck'd in Ornaments of Gold;
That, like two Orient Crystals, gave their Light,
To look on Vanity both Day and Night:
Cast one Look down: O here's for you a Sight!
Behold, I pray, your antient teeming Mother;
For all the World does not know such another;
Whose Royal, Burden'd, Honourable Womb,
So many Noble Heroes *doth intomb:*

Where

Where all the Famous Heroes *do remain;*
Who Conquer'd many; but, by Death, were slain.
Whose glittering Swords Ambition kept from Rust:
Their Glory ended Here; they're turn'd to Dust.
O ponder well! Alas, your Time is short;
When Death will put a Period to your Sport.
But that's not all; I've worser News to tell;
Forsake your Sins, or else you'll go to Hell.
The Wages of Sin *is Eternal Death;* Rom. 6. *ult.*
Unless you do experience a New-Birth.

G CHAP.

CHAP. VI.

Shewing how Tyrant-Sin *Travelled into the vaſt* Country, *called* Senſuality; *wherein is diſcovered, the* Nature, Manners, *and ſtrange* Cuſtoms *of the* Inhabitants; *Together, with the* Strength, Government, Trade, *and other Rarities, found in a great* City, *Situated in the ſame Regions: And of the Prodigious and Shameful Pranks he played there. As alſo, Shewing the manner how three of the* Inhabitants *thereof, made their eſcape out of the ſaid* City *and* Country.

THE Unweary *Traveller*, and Curſed Monſter *Sin* (having paſt through, and near quite overcome and laid waſte, the Country of *Non-Age*, and *Youth-ſhire*) thought now he had ſufficiently ſtored the Country of *Senſuality* with Inhabitants; and therefore was reſolved to Travel again into thoſe Parts, and give them a freſh Viſit: But before we relate any thing concerning his

his Projects here, it may not be a miss, to give you a Description of the *Country*; with the *Nature*, *Manners*, and *Customs*, of the *Inhabitants*.

First, then, You must know, that this *Country* is very large (it is indeed, the biggest *Continent* in the whole World) the Latitude, Longitude, and whole Circumference thereof, is wonderful, and amazing to think upon: For, in this *Country*, lies the greatest Part of *Muscovy*, *Tartary*, with the vast *Empire* of *Mahomet*, or *Kingdom* of *Turkey*, *Prester John*'s *Land*, with the biggest part of *America*; And the *East* and *West-Indies*: Also, in some Parts and Confines thereof, lies the great City *Babylon*, containing divers mighty Streets; with Spiritual *Sodom* and *Egypt*; where our Lord was Crucified. Moreover, There is also a City, which bears the same Name the Country doth, of which we shall hereafter speak more particularly: it lies just as you enter into the Borders thereof.

Sensuality, *a mighty large* City.

Now, as touching the Inhabitants, the like you have hardly ever heard of: For this *Bloody Tyrant*, *Sin*, it seems, had formerly been amongst them; and by his *Devillish Art*, and *Subtil Witchcraft*, had so strangely metamorphosed the People, that they are not at all (in many respects) like Rationa' Creatures; for they appear to have no more Reason, than the Beasts that perishes; nay, and are, for certain, so far degenerated from what once they were, for some of them (I find in *Holy Writ*)

Mankind naturally strangely degenerated

look like *Lions*, others like *Dragons*, *Dogs*, *Tygers*, *Bulls*, *Wolves*, *Swine*, *Serpents*, *Foxes*, &c. And many of them like *Asses*; and also act the parts of all these sorts of *Animals*.

Some Wicked-men in the Scripture, compared to Lyons.

For, *First*, some of them, *Lyon-like*, look *Fierce*, *Sower*, and of a stern *Countenance*; or, as *Aristotle* saith, have Clouds and Storms hanging about their Eye-brows; nay, and most of the common *Epithets* (given to *Lyons* by the Learned, may very well be given also to them, which are these; *viz.* *Wrathful*, *Fierce*, *Deadly*, *Stout*, *Preying*, *Ravening*, *Snatching*, *Cruel*, *Bloody*, *Terrible*, *Swelling*, *Stony-hearted*, *Frowning*, *Violent*, &c. Hence *David* said; *His Soul was among Lyons, even among them that are set on Fire; even the Sons of Men, whose Teeth are as Spears and Arrows:* and in another place he prays, That *God would rescue his Soul from Destruction, and his darling from the Lyons.*

Psal. 57. 4.

Psa. 35. 17.

Mat. 7. 6.

Mat. 15. 26

Phil. 3. 2.

Rev. 22. 15.

Why Wicked Men in Scripture are compared to Dogs.

Others, the *Holy Scriptures* calls *Dogs*; *Give not that which is Holy* (saith *Christ*) *to Dogs:* And in another place, saith he; *It is not meet to take the Children's Bread, and cast it to Dogs.* *Beware* (saith the Apostle) *of Dogs*, &c. *Without are Dogs, and Sorceres, and Whoremongers*, &c. Why should *God* compare any *Wicked Men* to *Dogs*, but from the consideration of their Natures, and evil Disposition? for as *Dogs* are a *Base*, *Ignoble*, *Sordid*, *Impudent*, *Filthy*, *Churlish*, *Grinning* and a *Snarling* sort of Creatures; so are divers of the People, who inhabit the *Country of Sensuality*. And

as

as *Dogs* are made use of by the Hun's-man, to observe and seize his Prey; so hath *Apollyon* made use, in every Age, of the Church of *Ungodly Men*, to hunt, prey upon, and seize on *God's Davids*, who were alwayes pursued like *Partridges*, upon the Mountains; wandring about in Sheeps-skins and Goats-skins, Desarts, Dens, and Caves of the Earth. *Heb.* 11. 37. 38.

Others are likened to *Swine*; *Neither cast ye your Pearls before Swine*: * For as *Swine* love to be in the Mud, *&c.* and are a beastly sort of *Creatures*; so do many of these People wallow in the *Filth* and *Mire* of all manner of horrid *Pollution*, *Sin*, and *Beastliness*; being greedy and unsatisfied; never knowing when they have enough; eating the *Acorns* that lie under the Tree; but never look up to see from whence they come: And, like *Swine*, they do hardly any Body good, until they die. A *Wicked Usurer* (saith *Bonaventure*) *is like a* Hog; *for whilst he liveth, he is good and profitable for nothing; for he will ever be rooting up the Earth, running through and tearing Hedges; regarding no Fence nor Bounds; but when the* Hog *is dead, then cometh profit to some by him.* *Some compared to* Swine. **Mat.* 7 6. 2 *Pet.* 2. 22.

Moreover, Many of them are like *Bulls*; who are the Ring-leaders of the *Herd*, having a strong and stiff Neck and Head; and are found often pushing with their Horns: So some of these *Degenerate Animals* are Ring-leaders to all the *Herd* of *Evil Doers*; and being heady and Stiff-necked, they *Why others are compared to* Bulls.

refuse to return to *God*, and subject to his *Laws* and *Blessed Gospel*, in the Power of it: But, contrariwise, push at, and gore, their poor harmless Neighbours *(i.e.)* in unjust manner, by Law-suits, and otherwise injuring them: Which made *King David*, of Old, to cry out; *Many Bulls have compassed me; strong Bulls of* Bashan *have beset me round.* Also, as *Bulls* are let alone, and suffer'd to feed and fatten in Pastures that are none of their own, until the Day of *Slaughter* comes: So *God* suffers some of these *Ungodly Ones* to eat and drink as they please; and to go on in the Wayes of their own choosing; being given up to their own Hearts, Lust, and to walk in their own Council; until *God* smites them by the Hand of the *King of Terrors.* And because they are subject to hurt, and do mischief, to the damage of their Owners, they are often shackled and penn'd up: Even so doth *God* frequently deal by the *Enemies* of his Church: *The Wrath of Man shall praise thee, and the remainder of Wrath shalt thou restrain.* No more of Man's Wrath shall be let out upon *God*'s People, than shall, in the end, turn to *God*'s *Glory.*

Psal. 22. 12

Psal. 76. 10

Again, Others are not in vain, in the *Holy Scripture*, compared to *Wolves*; whose *Epithets*, (as *Elianus*, *Pliny* and *Gesner* observes) are these; *viz. Sour, Wild, Swift, Degenerate, Gluttonous, Hungry, Famishing, Bloody, Cruel, Insatiable, Treacherous, Martial, Ravenous, Nightly:* The *Caldeans*, who were the *Enemies* of *Israel* of Old, were

Some like Wolves.

Hab. 1. 8.

were said to be fiercer than the *Evening Wolves:* And so have the *Papists* been to the Church of *God*, for many Hundred Years: And how do many *Wolf-like*, long for the Night; they are for *Night-work*; they *Love Darkness, rather than Light, because their Deeds are Evil:* Being great Destroyers, in every Nation of *God*'s Flock, and know not when they have done Mischief enough: And though many *False-Teachers* appear in *Sheeps-cloathing*; *yet inwardly they are but Ravening Wolves.* *Mat. 7.15.*

Others have the Nature and Property of *Foxes*; being *Crafty, Wary, Deceitful, Stinking, Quick-smelling, Contentious, Rough, Fiery-colour'd, Subtil*, for *Slaughter*, &c. Great Destroyers of *Vines*, and many innocent Creatures; *Take us the Foxes, the little Foxes, that spoil the Vines*, &c. And then some others, are by our *Saviour*, likened to *Goats*; *He will set the Sheep on his right hand, and the Goats on the other*; whose *Epithets* given by the Learned, are these; viz. *Left-handed, Greedy, Unarm'd* (so are *Wicked Men*, when they engage with the *Almighty*) *Rough, Ragged, Unclean, Strong-smelling, Treacherous, Bristler, Wanderer, Vile, Wanton*, &c. *There is no Creature* (saith *Gesner*) *that smelleth so strong, as doth the Male-Goat, by reason of the immoderate Lust, which he is exceedingly prone and addicted to, above other Creatures.* Even just so do some of the Inhabitants of the Country *Sensuality*, stinck in the Nostrils of *God*, and all sober and good Men, by reason of their *Beastly, Un-*

Others like Foxes. *Cant. 2.15.*

Some Ungodly People like Goats. *Luke 12. 32.*

Job 11.12. *Unsatisfied*, and *Unnatural Lusts*, &c. Now, I think on't, they say there are divers horned Beasts of a strong kind; and some, having them tipp'd with Silver, seem very well contented to wear them.

Jer. 2. 24. Lastly, Many of them are like *Asses*; for as the *Wild Ass, used to the Wilderness, snuffeth up the Wind at her pleasure*; being inflamed with *Lusts* (as *Naturalists* observe) So do these snuff up, and feed upon their filthy, sensual Delights: But *in her Mouth they shall find her*; so at the time of their *Calamity*, or at *Death*, you may find these *Asses* tame enough: You may talk, and pray with them then, and be welcom. They also resemble the *Ass* in other respects: only in one thing they differ; the *Isa.* 1. 1, 2. *Ass knows his Master's Crib*; but these neither know themselves, the *Lord*, nor where, when, nor how, they should Spiritually feed their Souls: For the truth is, as they are just like *Bruit Beasts*, in many respects; so divers of them, doubtless, do not think they have any Souls at all to be accountable for, at the *Last Day*, any more than the *Beasts*, but that they shall perish as they do.

Sensual and Ungodly Ones, wounded, naked and loathsome in Gods sight.

There is one thing more to be noted (which is sad, respecting the People of this vast *Country*) *viz.* They are so Cut, Mangled, and Slaughter'd, by *Sin*, that some have no Eyes to see (he has put them out) nor Ears to hear, what *God* by his Word or Works declares; nay, all their Spiritual Senses, in many of them, are quite lost; and their

their very Hearts and Consciences are rotten, and grievously defiled, so that from the Crown of their Heads, to the Soles of their Feet, there is nothing but Wounds and Bruises, and filthy Sores. Moreover, the *Tyrant* hath stript them of all Soul-Raiment and Ornaments; that in the sight of him who hath Internal Eyes, they appear as Naked as ever a Child did, new born: * And yet they are so Deluded, that there is not one in Twenty of them ashamed; what Cover any have, is but like unto * filthy Rags, or a menstruous Cloth, or those Cloths that are taken off of old *Ulcers*, or filthy *Running* and stinking *Sores*; and yet some of them vaunt themselves in Pride, and spot their Faces, as if they were peerless for Beauty.

*Tit. 1. 5.

*Ezek. 16. 4. 5.

*Isa. 64. 6.

O sad it is, that the Soul, once Noble born,
Should thus be Naked, Filthy, Blind and torn;
They, who in Splendor to seeming shine so bright,
Are all Deform'd, and blacker than the Night.
Foul Putrefaction doth their Beauty cover;
They're full of Ulcers, *and defil'd all over:*
The infection spreads it self in every part,
Their Eyes, their Hands, their Head, their Feet, their Heart;
Their Arms are filled with unchaste imbraces;
Their Glory's gone, who void are of all Graces.
Saints Breath *is sweeter than* Arabian *Spices,*
Whose rare Perfumes makes Houses Paradises.
But their's offensive to all, who come near them,
Their Tongue's Unclean, they pray, but God won't hear 'em.

But possibly, some may inquire, what Food the *Country* does afford; I cannot, alas, but pity them, upon that very Account; for the Soil is very Barren, the Nature, Ground, or Product of the *Country* is such, that it yields no Food for their Souls, but *Ashes*, *Husks*, *Chaff*, and *Gravel-stones*; only some of the *Asses* feed on the Wind, and snuff up the *East-Wind*.

Sirs, This is no Romance; if you search *Sacred Records*, you will find 'tis really so; Prav, doth not the *Scripture* say, *They feed on Ashes* †; *and on Chaff, and the Wind* *? Pray, what far Country was it, that the *Prodigal Son* went into? And what *Citizen* was that, but *Satan*, whose Swine he fed with; and fain would have filled his Belly with the *Husks* † they did eat? What are all the *Pleasures*, *Honours*, and *Riches* of the World, but as *Chaff* and *Husks*, *Ashes* and *Gravel-stones*, compared with the Dainties of our *Father's House?*

† *Isa.* 45. 28.

* *Hos.* 12. 1.

† *Luke* 15. 13, 14, 15, 16.

Thus I have given you a brief Account of the *Monstrous Dispositions* and *Customs* of the *People* of this great Infamous *Country*; where many live in Honour, and understand not; and therefore, are said to be *Like the Beast that perishes*: And I am sure you cannot go amongst them, but you will find (if you have not lost your Reason with them) these things so. Alas, how like fat and pamper'd *Horses* do some of them appear, every one (as the *Prophet* says) * *Neighing after his Neighbours Wife*

* *Jer.* 5. 8.

This

This is the *Country*, where *Sin* and *Apollyon* strive to fit Men and Women to Inhabit, and take up their Dwellings in.

The City Sensuality hath a wide Gate.

But, since I told you of the *City Sensuality*, that lies just as you enter into the *Country*; it is needful to speak first of the *Gate*; which is so exceeding wide, that Ten Thousand may go in together, with much ease: Yet 'tis divided into five Divisions; and the way to it seems (to *Fools*) to be strew'd with *Roses*: And before the great *Gate*, is all manner of Fleshly *Allurements*, to entice *Travellers*; for there stands a multitude of *Fair Ladies*; some with *Spotted Faces*, *Naked Breasts* and *Shoulders*, and *Rowling* and *Wanton Eyes*: So that the *Simple* cannot but be taken with the Sight. And then to please another of the *Five Senses*, they are very Gentle, and as willing to come to hand, and be play'd with, as ever was *Joseph*'s *Mistress*.

The five Senses.

Also there stands, continually, at the *Gate*, the *Waits* of the City *; with all sorts of Rare, and Flesh-ravishing Musick; that makes such a melodious Sound, that the *Ear* is engaged presently.

* *Pro.7.17.*

And then, for the Sense of *Smelling*; there are the rare *Perfumes* of the *East*, *Myrrh*, *Aloes* and *Frankincense*.

For *Tasting*; you have a Company of good *Fellows*, standing with Bottles of the best Spiced *Wine*, *Brandy*, and Tankards of *Ale* and *Beer* in their Hands; saying, Here Boys, is your rare *Bub*; come, let us Drink Carouse it, and be Merry. You may have

also,

also, for your Money, the most delicious *Food*, that the World affords: But you cann't (they say) have a Breakfast of the best Sort, under Ten, or Twenty Pounds: But, according to your *Purse* or *Pocket*, and *Gluttonous Appetites*, you may be accommodated; provided you will eat and drink to Excess: For otherwise, there is no Entrance for you (that would come in) at this *Gate* (from whence you may gather, the *Inhabitants* have not lost the Senses of the *Body*, though they have the Spiritual Senses of the *Soul.*)

Three Steps into the City.

But to proceed: The *Gate* that lets into the *City*, hath three Steps ascending: The *First* is, the *Conception of Lust*; The *Second* is, the *Sweet* and *Flesh-pleasing Contemplation* thereof; The *Third* is, *Free Consent*, and *yeilding* thereto: Which no sooner you get upon, but you are in the City.

Also, You must know, the Strength of the Place, is very great: 'tis as strong indeed, as, *Sin* and *Apollyon*, the *Prince of Darkness*, could make: For they first Founded, or Raised, the *Fabrick*; and have fortifiy'd it to the purpose.

Three Walls about the City Sensuality.

It hath Three exceeding high, and Impregnable Walls round about it. The *First* is, *Blindness of Mind*; The *Second* is, *Presumption*; The *Third Unbelief.*

Then under the *Wall*, lies a wonderful deep, and dangerous Ditch, or Moat; which if any of the *Inhabitants*, who by striving to get out of the City, chance to fall into, 'tis a Thousand to One, if they ever get

get out again, but periſh there for ever. This Ditch is called *Deſpair* : and if it ſhould be ſearch'd (it is thought) ſome Thouſands of Skulls of Men and Women, *&c.* would be found there, who *Apollyon* had formerly tumbled into it; whom they ſaw the Wall of *Preſumption*, *&c.* could not keep in the City any longer.

The Moat of Deſpair.

And then, the Watch that keeps the Gate (for 'tis alwaies ſhut to them that are within) is *Peccatum*, with divers *infernal Spirits* ; all well Arm'd : Inſomuch, that without *infinite power* there is no eſcaping.

Now at the farther end of the *City* is a Gate, alſo, as wide as the other; and that ſtands alwayes open : the Porter's Name is *Death*.

Moreover, behind that Gate, is an exceeding deep *Lake* ; that ſends forth nothing but a black ſulphurous Smoak of *Fire* and *Brimſtone* : And all that die in this City, *Senſuality*, go out at that Gate ; and ſo fall into the *Lake*, which burns more fierce than Mount *Ætna*, or *Strombalo*.

In the Heart of the Town, is a ſtrong and wonderful *Caſtle* ; * where *Apollyon* keeps his Court, which is called *hardneſs of heart*.

* *A ſtrong Caſtle in the City* Senſuality.

Now, One great thing *Tyrant-Sin* is employed about, is to bring all the Inhabitants, one after another, gradually, as they enter the City, into this Caſtle.

He that is Keeper of the Caſtle, is one *Obſtinate*, a very impudent and grim Fellow.

The

Four *gradual* Steps *into the* Caſtle.

The Walk or Path to the Caſtle, is pleaſant enough; but at the entrance of the Gate, is *four Steps* very fair to ſet your Feet upon: The *Firſt* is called *Extenuation of Sin*; to make great *Sins* ſmall, and little *Sins* to ſeem none at all. Some ſay, that this *Step* is made of two ſorts of Materials, *viz.* not only to leſſen or extenuate *Sin*, but alſo to make excuſes about it, *viz.* I was drawn in; my *Heart* is *good*, &c.

The *third* Step is called, *Delight in Sin*; and from hence 'tis defended, and pleaded for, by ſuch who get up thus high.

The *fourth* and laſt Step, is, final *Impudence*: then you are in the Caſtle, and are made *Free-Citizens*, having a Right to all the Priviledges and Immunities, Trade and Traffick thereof.

The narrow Gate of Regeneration

On the *Eaſt-ſide* of the City, towards a little Town called *Religion*, is a very little Gate ſo ſtraight, that but a very few can get through: 'Tis called *Regeneration*; and he that opens it, hardly One in a Thouſand, who dwells in the City, does know; whoſe Name is *Repentance*: This Gate, as *Peccatum*, nor the *Prince of Darkneſs* never made it; ſo are they not able (notwithſtanding all their ſtrength and power) to keep it always ſhut: But they ſo blind the Eyes of the Citizens, that but few can find it.

Math. 7.14

A Market kept in the City Senſuality.

Moreover, You muſt know, that in this City *Tyrant-Sin* keeps every Day in the Week (none excepted) a great Market, where he expoſeth to Sale divers very rich Commodities on eaſie Terms, 'Tis marvelous

lous indeed, to see how dog-cheap they are sold, considering their great Worth.

Modesty *sold at a cheap rate.*

For, *First*, Here you may buy *Modesty* of some, which is a choice thing, for a Kiss, and a Toy or two, if you miss not in presenting them after the new Mode: The same Commodity you may have of others for a rare Antick Fashion, which like Shop-windows makes a Shew of a richer *Jewel* to be had upon reasonable rates within. Some (saith one) who go with *Naked Breasts* and *Shoulders*, may be honest, but very few will believe it: But how downright was Old Father *Jerome*, in upbraiding the *Loose* and *Wanton Ones*, who lived in his Dayes. [*Habet in Castro Amazones, Viros ad Libidinem provocantes, Mamma exerta & Brachio rado*] "Who with their *naked Breasts* strutting "out, and *Arms* tuck'd up to the *Shoulders*, "did in that posture seem rather to challenge "Combats into the Fields of *Venus*, than "make any shew of fighting under the Ban-"ner of a *Crucified Saviour*. But what do I mention the holy passion of this good Man in this place? What can be expected in such a City, where *Sin* hath Erected his Throne; having made a perfect Conquest? Thou mayst go on Father *Jerome*, and rail against *bare* * *Necks* and *Breasts* (*as the Flames that consume* Youth, *the Incentives of* Lust, *and never-failing* Ensigns *of an impudent mind*;) till thou art weary; and by these sort of degenerate

* *How many, says worthy* Down-ham, *do openly profess their inward* Uncleanness, *by laying open to the common view their* naked Breasts, *as tho' it were a* Bill *affixed to the Door-*

Door-Posts, to signifie, to the Passers by, that within that Place dwells an unclean Heart; *and that whosoever will, may buy* Honesty *and* Chastity *at an easie rate.* Whores, *says another, use to discover their* Filthiness *much in their* Breasts; *either in the* Nakedness *of them, or in those* Ornaments *they hang there. To what purpose are those* Garments *so pompous; those* Stuffs *so costly; those* Guizes *so sought after; those* Colours *so fantastick, so shameless; those extravagant* Patches *so abominable, unless it be to cut the* Throat *of* Chastity? *says another.*

generate *Animals* be but laughed at for thy pains.

Secondly, Say what you will, *Chastity* is sold at the Market, in this City, very cheap; of some it cannot be had, they say, under 10 or 20 *s.* nay, and possibly, others may set a far greater Price upon it, who are willing to be Traders too: but I hear there be some poor Whores, those, that offer it for little or nothing; a Bottle or two of good Wine, 'tis said will purchase it.

Thirdly, There is to be sold those excellent Pearls of *Temperance* and *Sobriety*, for the value of one Quart of good Canary, or rather than fail, for a dozen of Beer, or Ale, or for a Pint of Brandy; and the Person so well contented, that he matters not, though he spue and wallow in his Filth like a drunken Swine to confirm the Bargain.

Fourthly, Here is also to be sold a Thing called *Truth*, or *honest Dealing*, for the gain of a Penny, if not a Farthing. Such is their love of Money.

Fifthly, And a *good Conscience*, if there is any such Commodity in the whole Town, is to be sold at the very same price. *The love of Money is the Root of all Evil.*

Sixthly,

Sixthly, *Peace* and *inward Tranquility* of *Mind* on as easie terms, if it be possible to find it amongst them.

Seventhly, Which is more than all the rest, *God*, *Christ*, and all the *Blessings purchased by* (the price of) *his most precious Blood*, with all the inconceivable priviledges of the Gospel, are not esteemed by most of the Inhabitants, of the City *Sensuality*, worth one *Lust*; and therefore let them but *Drink*, *Damn*, *Swear*, and *Whore*; *&c.* And let who will take all such things, with *Heaven* it self, *&c.*

A School in the City Sensuality.

But to proceed, in this City, *Sin* that *Hellish Monster* of *Pollution*, also, keeps a School: (You must needs think the People are Educated with a vengeance, who have such a Tutor;) but pray be pleased to hear what rare Arts they are which he instructs them in.

First, He teaches all that are willing to learn of him, that deep Art of *Witchcraft*, and *Conjuration*, but that is upon dear terms.

Secondly, He teaches the Art of *Swearing*, with all its Attendance.

Thirdly, The Art of *Drunkenness* and *Gluttony*; *viz.* how to drink *Wine* and *strong Liquors* abundantly; and to dress Meat on purpose, to provoke and make Provision for the *Flesh*.

Fourthly, The Art of *Ambition*, or *sinful Grandeur*.

Fifthly, The Art of *Covetousness*, a great Mystery; for (if well learned) thou mayst be

be as greedy a *Curmudgeon* as any lives, and yet go for a liberal Person.

Sixthly, But here is taught the curious Art of *Bravery*, *viz.* all the newest, neatest and most rarest Fashions, that can be had for Love or Mony; but chiefly those which tend to stir up to *Wantonness*, *Lust*, and *lascivious Embraces*; some of which you have heard already; but not only for the Body, but for your Houses, and all things else.

St. Cyprian *saith*, *The Devil first taught the Art of* Painting *the* Face, &c. *and* Jerome, *as I find him quoted, was of the same mind. What, saith he, makes the* white *and* red Varnish, *and* Paint *for the* Face —— *whereof one sets a false* Die *and lying* Tincture *on the* Cheeks *and* Lips, *the other an* hypocritical fairness *on the* Neck *and* Breasts; *and all this is to enflame young, wanton* Affections; *to blow up the* sparks *of* Lust; *and to shew what a* Whorish *and* impudent Heart *dwells within those* daubed Walls? *How can such an one weep for her* Sins, *when the* Tears *would wash away the* Colours, *and so discover the Cheat?* —*The* Painting *the* Face (*saith he*) *is*

Seventhl, The delicate Art of *Painting*, or *Beautifying* the *Skin*, *Face*, *Hands* and *Hair*, &c. as the *colouring* the *Eye-brows*, clapping on a false and lying *Blush* on the *Cheeks*; and to change the very Natural Colour of the *Hair*; nay, and to *adulterate* the *True* and *Naked Complexion* of the whole *Head* and *Face*.

Eighthly, The mysterious Art of *Perfuming*, not only the *Hair*, but the *Skin*, *Cloaths*, *Bedding*, *Linnen*, and *Woollen*, &c. on purpose to stir up *Lust*, and so keep up the Trade of the City.

Ninthly, The Art of *Whoring*; and the Truth is, this being a great part of the City-Trade, *Apollyon*, it seems, takes great care to instruct

these

theſe ſort of Dealers, that they might be better Proficients, if poſſible, than many others: Some he directs to ſtand with *ſhameleſs* and *impudent Faces* at their Doors, in the *Twilight*, bravely garniſhed with *Taffatie-Gowns*, *&c.* and tho' it is known what they are, yet they are here but laughed at: The *Tradeſmen* in other Cities, at Night ſhut up their Shops; but theſe then open theirs; when other perſons Trade is over, the *Strumpets* Trade begins: She is ſet on Work, and maintained perhaps, by thoſe that undo the other. Give thanks, O *wide mouth'd Hell*; laugh *Lucifer* at this; and dance for joy, all ye *Devils!*

is the deforming God's Image *and* Workmanſhip; *and is moſt Damnable.*

But this ſort, likely, take up their Dwelling in the out-Parts; but there are others who are taught to Trade more ſecretly; and for fear, leſt ſome People, who like not this Vice, ſhould have them in deriſion; *Apollyon*, to prevent their being diſcovered, teaches them to manage their *Works* of *Darkneſs* ſubtilly, after this manner:

If *Gallants* haunt the Houſe where ſhe is, then ſhe is taught to ſay, ſhe is a Captain's Wife, or ſuch like, that is gone into the Wars in another Country; and they come with Letters from her Husband; and if Merchants reſorts to her, then to hoiſe up theſe Sails; (*i. e.*) ſhe is Wife to a *Maſter* of a Ship; and they bring News, that her Husband put in at the *Straits*, or *Venice*, or *Conſtantinople*, or at *Alexandria*, or *Scanderoon*, *&c.* If *Shop-keepers* comes to her, why,

why, then she has bought some Goods newly of them, and they come for their Money; but if the Stream runs low, that none but *Apron-lads*, and *Journey men*, lanch forth, then she keeps a Politick *Sempsters* Shop; and she sells or starches their Linnen: And a multitude of such Devices 'tis reported they have.

Tenthly, Here is taught also the Art of *Cheating*, *Picking*, and *Stealing*.

Eleventhly, The Craft of *Lying*, *Dissembling*, and *Equivocating*.

Entituled Unreasonableness *of* Atheism.

Twelfthly, To omit many more; as the Art of *Scoffing*, *Reproaching* and *Villifying Virtue*; Here is taught the mysterious Art of *Atheism*. And if you please to read that most excellent Book writ by *Sir Charles Wolsey*, well worthy of perusing, you may see what a kind of *Catechism* the *Atheists* teach.

Thirteenthly, Here is also taught the *black* and *Hellish* Art of *Incest*, *Sodomy*, *Buggery*; and all manner of *Beastly* and *Unnatural Lusts*.

Fourteenthly, The Art of *Sports*; or all manner of *unlawful Games*.

Fifteenthly, The Art of *Mirth*, *Musick*, and all kind of *Flesh-ravishing Melodies*; with filthy *Songs* and abominable *Romances*, are taught here by ingenious Lads of *Peccatum*'s own Tutoring.

That so he might their precious Time *abuse*,
He doth assist and guide the wanton Muse,

Which

Which doth each Day bring forth Romances *vain,*
The poysoned Froth *of their infected Brain,*
Which only tend to nourish Rampant Vice;
And to Prophaneness *easie* Youth *entice.*

But Reader, Notwithstanding we condemn all foolish and antick Fashions, *&c.* yet we do not suppose that all new Modes, with *Musick*, *Perfumings*, and some Arts of preparing *delicious Meats*, for the pleasing of the *sensitive Faculties*, are utterly unlawful in themselves; and not to be allowed amongst any sorts or degrees of People; but 'tis the inordinate use thereof, or the ungodly abuse of them; we mean (*i. e.*) when they are used meerly to gratifie the *Flesh* in a wicked way, or used by those who are low in the World, and in Debt; or when others care not what Cost they are at about them, and yet never regard the Poor and Distressed in the Land, who will not give the tenth part of that which they bestow needlesly for the *pampering* of the *Flesh* (or gratifying of the *sensual Appetites*) to *Cloath* the *Naked*, *feed* the *Hungry*, *&c.* But to proceed; in the next place, having done with the Trade of the City, it may not be amiss to speak a little of the Government thereof.

All new Fashions, *with* Musick, Perfuming *&c not in themselves unlawful in all Persons.*

First, Their Statutes are very easie to the *Flesh*, being wholly under the Law of *Sin*, *Loosness* and *Sensuality*; and how should it be otherwise, when this *Monster* of *Pollution*, *Peccatum*, bears the only Rule and Sway; for

The Government of the City Sensuality.

for 'tis he that Reigns in their mortal Bodies, whom they obey in every *Motion*, and *Luſt* whatſoever

The chief Judg in the City Senſuality, *&c.*

The Chief Judg that hears and determines all Caſes of Doubt and Controverſie, that may ariſe, is *Depraved Judgment*; the inferior Magiſtrates, are *Wilful-Will*, *Deceitful Memory*, and *Carnal Affections*; the Recorder is, *Miſ-led*, *Blind*, and *Evil Conſcience*.

The Priviledges of the City Senſuality.

As touching the Priviledges of the City City *Senſuality*, they are very many; tho' I ſhall mention but two or three.

Firſt, The Inhabitants have free liberty to Trade in any Merchandize the City affords; and learn all the Arts thereof, if they pleaſe.

Secondly, To break the *Sabbath Day*, and play at what Sport or Game they like beſt; or Carrouſe it at *Taverns*, *Ale-houſes* or *Bawdyhouſes*, &c.

Thirdly, To violate all the good Laws of *God*, *Nature* and *Nations*.

Fourthly, To bring up their Children in the ſame *Craft*.

Fifthly, To reproach and villifie all that are *Godly* or *civilly honeſt*, &c.

Laſtly, To enter in at the *wide Gate* (when ever they die) and go into the *Lake* that burns with *Fire* and *Brimſtone*, it being alwayes open for them; but you muſt know, 'tis he that built this City, and is the chief Governour thereof, who grants all theſe priviledges; and that is the *Devil*.

Now,

Now, as every City hath (likely) a Stock or Treasure belonging to it; so hath this also, *viz.*

The Treasure of the City.

First, A Stock of *Infamy*, that can never be exhausted.

Secondly, a Stock of *Filth* and *horrid Pollution.*

Thirdly, A Stock of *Guilt*, more than they can stand under.

Fourthly, The *Treasure* of a *Rotten*, *Diseased* and *Loathsom Carkass.*

Fifthly, A Stock of all the *Threats*, *Plagues* and *fearful Curses* and *Comminations*, that are contained in the *Old* and *New Testament.*

Lastly, A whole Heap of *Wrath treasured up against the Day of Wrath*; * *and Revelation of the Righteous Judgments of God*, &c.

* Rom. 2. 5. Jam. 5. 3.

There is yet one thing more, that I shall note, as touching the Inhabitants of this City (*viz.*) They are all Soldiers, being Trained up from their Childhood, in all Arts of War, to fight under the *Banner* of the *Prince* of *Darkness*; *Peccatum* being their Commander in Chief. The Enemies they fight against, Are,

The Inhabitants of the City Sensuality *fight against God*, &c.

1. The Great *God* of Heaven and Earth. 2. *Jesus Christ.* 3. The *Holy Ghost*; whose Motions they are taught continually to resist. 4. Against the *Light of Nature.* And *Lastly*, Against all *Good Counsel*, *Reproofs* or *Exhortations*, that any in love to their Souls, do at any time give them.

Prov. 1. 20, 21, 22, 23.

Yet

One comes to the City-Gate to read Prayers.

Yet nevertheleſs, a poor Reader adventured to come to the Gate of the City to ſay *Prayers* and give them good Inſtructions; and indeed, as it appeared, a great number of them ſeemed to attend upon what he ſaid; but ſome good Fellows (who were Students in the Art of *Drunkenneſs*) obſerving his Noſe, when he had done, enticed him into the City, and got him into a *Tavern*, and made him beaſtly *drunk*, which one of the *Senſual* Ladies obſerving, allured him by her bewitching *Stratagems* to commit *Folly* with her; and I do not hear he has deſerted the City ever ſince.

Theologue *preaches at the Gate.*

Prov. 1. 20, 21, 22, 23.

But at laſt, one *Theologue*, a learned and worthy Biſhop, or Divine, was ſent by his Bleſſed Maſter *Jeſus Chriſt* to the City-gate to preach the Goſpel to them, *Who cried without, and uttered his Voice in the Streets, in the chief Place of Concourſe, in the opening of the Gates*, &c, *How long ye ſimple Ones will ye love Simplicity; and Scorners delight in Scorning, and Fools hate Knowledg? Turn ye at my Reproof*, &c. *Unto you O Men I call*, &c. Oh! Therefore leave your Folly, and forſake your evil Wayes; for that *God* whom you every Day provoke, is like to a *Conſuming Fire, and his Wrath is kindled againſt you*; therefore, *if you do not acquit this Place, and fly to the City of Refuge, even now whilſt it is called to Day, he will bring his Plagues and fearful Judgments upon you.*

Walk

But if any one of you bless himself in his Heart, saying, I shall have Peace, though I walk in the Imagination of my own Heart; to add Drunkenness to Thirst: The Lord *will not spare him; but then the Anger of* Jehovah, *and his Jealousie, shall smoke against that Man; and all the Curses that are written in this Book, shall lie upon him: And the* Lord *will blot out his Name from under Heaven.* Deut. 29. 19, 20.

Oh! you Monsters of Wickedness; will you dare the *Almighty?* Can you prevail against the *Bosses of his Buckler?* Are you a Match for Him? Can you stand before his Indignation? I am come to call you out of this *Hellish City*; *i. e.* to leave your *Sensual* and *Beastly Lives*, and accept of *Pardon* through *Jesus Christ*. Oh! Is there none that will lay down their Arms, and close in with the Tenders of *Grace:* For though you are thus wicked, and have done as many *Evil things as you could*; yet there is *Mercy* for you, if ye Repent, and Believe in *Jesus Christ*. Jer. 3. 5.

Oh, look about you, for the *Lord*'s sake! Fire! Fire! Fire! Behold, the City is on fire at one End; and also Besieged by the Wrath of *God:* You are all undone Men and Women, if you do not speedily fly out, to save your *Lives*. You must, *Sirs*, Turn, or Die.* Oh! How doth my Soul tremble, to behold what is coming upon you? For *A Fire is kindlrd* (saith *God*) *in my Anger; which shall burn unto the lowest Hell; and shall consume the Earth, with her* *Ezek. 18. Deut. 32. 22.

Increaſe; *and ſet on Fire the Foundations of the Mountains.* And much He ſpake to the ſame purpoſe, with great Zeal, Courage, and Compaſſion; Tears ſtanding in his Eyes, beholding their woeful Condition. But moſt of them did but laugh at Him; and many abus'd Him with ſhameful Speeches: Yet ſome few were ſo far wrought upon, as to incline to what he ſaid: and Two or Three, more eſpecially, drew near to Him, bewailing their periſhing State: But withal told Him, The *City* was ſo ſtrong, they knew not which way to eſcape.

Moſt of the Inhabitants of the City Senſuality *ſlight* God's *Miniſters.*

This rejoyc'd his Heart. Now, when moſt of the reſt were gone, He told them, There was a *Little Gate*, call'd *Regeneration*; which, if they could but find, they might get out: But they told Him, it was like, that *Gate* was lock'd. *Well* (ſaid He) *but though it be, yet there is a Key which will open it*; *and that is*, Prayer.

Then they all Three went to *Prayer*; and with many Tears, and bitter Sobs,, cry'd to the *Lord*: and, at laſt, they found the *Gate*: But it was a great while, before they could find the *Porter*; who is appointed to turn the Key; whoſe Name is *Repentance*: * for *Prayer*, without his Help, cannot open the Gate of *Regeneration*: Yet their Eyes being enlightned, by the *Spirit of Grace*, they got through the Firſt Wall, (but not without much Difficulty) which you heard, is *Blindneſs of Mind*: Then they came to the Second Wall, call'd *Preſumption*; and looking

* Repentance *the Porter that opens the Gate to* Regeneration.

ing about them, they saw divers other poor People just at their Heels, thinking to get away also: But, when they beheld this Wall, they all stood still; For between these Two Gates, lies a large *Green* † *Field*; and those People that came up to them, were resolved to abide there; concluding, now, they were got far enough from the *City*: And therefore, rested wholly upon the *Mercy of God*; and so were kept in the *City*, under some common *Illuminations* of the *Spirit*, by the strong Wall of *Presumption*; which is the Ruine of many Thousands. For when their *Consciences* are awakened, and they begin to be sensible, in some measure, of the woful State of *Fallen Man*; yet, hearing of the Infinite Grace and Mercy of *God* in *Christ*, they go no further, but remain in their *Sins*; and never strive after the Gate of *Regeneration*; and yet hope to be saved. But those Three poor Souls were under a more special and through Work: For they call'd to mind, how *Theologue* had open'd to them the Nature of *God*'s *Justice*, as well as his *Mercy*; and that He would, in no wise, clear the Guilty; (and that they must, therefore, utterly forsake *Sin*; and *be Born again, or else could not see the Kingdom of* God) Therefore, they durst not presume, upon *God*'s *Mercy*, whil'st they remain'd in their *Sins*; nor trust to *Latter Repentance*, (which seldom proves true.) By which means they got through this Wall likewise.

† *These* Green Fields *are the* Pleasures *of the* World.

Common Illuminations fail to help a Soul out of the State of Nature.

Joh. 3. 3.

Then they came along, with the *Porter*, to the Third and Last Wall, call'd *Unbelief*; which they no sooner beheld, but their Hearts fail'd them: Wherefore they here stood still, and knew not what to do; fearing *Apollyon* would come out against them, and swallow them up quick, (for his Eye was fix'd upon them all the while.) And now he bestir'd himself to purpose; and, indeed, threatned them, that if they endeavour'd to go further, he would throw them over that Wall, into the *Moat*; out of which few ever escaped with their Lives.

Upon this their Hearts began to ake; and (poor Souls!) they trembled grievously: Yet looking back, to their Joy, they saw several Persons were coming up to them; having also got over the Wall of *Presumption*: But, Alas! their Joy was soon turn'd to Sorrow; for, lo! on a sudden, they perceiv'd *Apollyon* coming out upon some of those poor *Creatures*; and, by the Help of *Sin*, he threw One or Two of them into the *Ditch*, or *Moat* of *Despair*; and Others he forc'd to retreat back again. This struck some Terror to them: Yet these Three *Worthies*, having heard *Theologue* speak of the Virtue of *Christ*'s *Blood*, and the Nature of *Gospel-Promises*, took fresh Courage: So that, after a Month or two, crying to *God*, the *Gate* that leads through this *Wall*, was open. Yet they had not Power to venture through: For One of them, more particularly, calling to mind his notorious, evil and

Some Souls Satan *throws into the Moat of* Despair; *others he forces back into the City* Sensuality.

and debauch'd *Life*, he having liv'd a long time in the City *Sensuality*; perceiv'd the deep and dangerous *Moat*, (through the *Gate*) which, he concluded, he should fall into, and be undone for ever. *For* (saith he) *we can never escape out of the City, unless we get over the Ditch, as well as through this Wall.* But the other Two encourag'd and strengthen'd him as much as they could. But, Alas! all would not do: And, indeed, they, themselves, were full of Fears and Doubtings. But it was not long, before a most sweet and lovely *Lady*, with her several *Daughters*, (whom they had met with some time before, and receiv'd Help from) appear'd to them; whose Name was *Grace*; who bid them not to fear: *For* (saith she) *here is my Eldest Daughter*, Faith; *if you can prevail with her, she will soon (with the Aid of my Daughters*, Hope *and* Charity) *help you all through the* Gate *of* Unbelief, *and over the* Moat *of* Despair *too: and, indeed, none else can do it.*

Faith *only helps poor Souls over* Unbelief *and* Despair.

Upon this they were wonderfully comforted, and fell a singing of *Psalms* of Praise to *God*.

But *Apollyon*, immediately, most furiously assaulted them; yet *Faith* by turning her Shield against him, made him quickly flie away, which was no little joy to them to behold; and at last they were resolved to throw themselves upon the *Mercy* of *God*, through the *Blood* of *Jesus Christ*, and adventure over: *And if* (saith One to the Other) *we perish, we perish; there is no-*

Faith *puts* Satan *to Flight.*

thing but Death, if we go back, or remain here.

And thus they encouraged one another, and ventur'd in.

And *Faith*, that most noble Off-spring of *God*, (with the Help of other *Graces*) kept them from sinking: So that (thro' Infinite Goodness) they all Three escap'd. And just as they got over the *Moat*, they espy'd a clear and lovely Fountain set wide open*; and *Faith* help'd them to wash, and bathe, themselves therein; for they saw they were exceedingly polluted.

*Zech. 14. 1.

Christ's *Blood is the Fountain wherein* Faith *washes away all sinful Pollution.*

After this, they hasted away, as fast as they could go, towards a little Town, call'd *Religion*, (which lies in the direct Way to *New-Jerusalem.*) But, Oh! with what Difficulty did they pass along the *Country?* For *Sin* pursu'd them close; so that, the first Day they escap'd the *Moat*, they were fore'd to mount a mighty *Hill*, call'd *Opposition.* Here they were stop'd not only by *Apollyon*, and curs'd *Peccatum*, (by *Hellish Temptations*) but the Country People, also, were stirred up by these bloody *Enemies*, to turn them back, or hinder them in their Flight. Yet they got up the *Mountain*; and, the next Day, they fell down into a deep *Valley*, call'd *Self-Denyal:* So difficult a Passage it is, that but few are able to pass along: And yet there is no other Way to *New-Jerusalem.** And presently, upon this, they came to a certain *Stile*, (which, they perceiv'd, would also put them hard to't, to get over) it being call'd

The Mountain of Opposition.

The Valley of Self-Denial *hard to pass thorow.*

* Luk. 9. 13.

call'd the *Stile of Carnal Reason*. But they, not consulting with *Flesh* and *Blood*, made little of it.

The Stile of Carnal Reason.

But, Alas! They were not gone much further, before they came into an *Howling Wilderness*; through which, *Theologue* had told them, they must pass. And here they seem'd, for a while, to be at a stand; there being so many *Turnings*, and *By-Wayes*: And the *Enemy*, to amuse them, rais'd up several subtil *Impostors*, to put them out of the *Right Path*; One crying, *This is the Way*; and Another, *That*. Besides, they were assur'd, the *Wilderness* had many deep and dangerous *Pits* in it; and 'twas also very dark and doleſome: So that, if they had not met, sometime before, with an *Able* and *Sure Guide*, doubtless, they had perish'd in this Place. But *Truth* was their only *Conductor*; whose Counsel alwayes (as 'tis contain'd in the *Holy Bible*) they resolved to take. So that they miſſed not their Way. But, it seems, Two or Three Dayes after, they met with many *Lions*, and other *Evil Beasts*; yet they pass'd securely along, they having no Power to hurt them; tho' (poor Souls!) they were possess'd with great Fear: But *Faith Travelling with them*, vanquish'd their Doubts, and desponding Thoughts.

God's Word is our only Guide thorow the Wilderness of this World.

But, yet, the Worst was not over: For, lo! on a sudden, they were beset with *Thieves*; who threatned to knock them on the Head: but were restrain'd. Yet they Robb'd them of their Cloaths, and part of

their Money. But they, calling to mind how wonderfully *God* had deliver'd them from *Sin* and *Satan*, mattered none of all these things: For now, to their inconceivable Joy and Comfort, they came into the *Sweet and pleasant Way of the New-Covenant*. And, at last, getting up upon the Top of an high *Rock*, call'd the *Rock of Ages*, they were safe enough; where they had a full View (when they look'd downwards) of the miserable *Country of Sensuality*, from whence they came; and when they look'd upwards, they saw (to the Ravishing of their Hearts) the Glory of that *Heavenly Country* they were going to; and where they will arrive, in due time.

Believers, *when got upon the Rock of Ages, are safe.*

But here, at present, we must leave them; and pursue our *History* of the *Travels* of Bloody *Peccatum.**

* *Sin.*

CHAP.

CHAP. VII.

Shewing how Tyrant Sin *came, in his* Travels, *into the great* Country of Commerce; *where formerly ſtood a Famous Town, called* Morality: *And what fearful Work he made There.*

SIN, that cruel *Monſter*, and Deſtroyer of *Souls*, having thus enlarged his *Territories*, and ſetled all things in the Great *City Senſuality*, and left Part of his *Retinue* and *Attendance* with many *Infernal Spirits*, to watch Night and Day, to keep all in *Carnal Security* there; was reſolv'd now (in Company with *Apollyon*) to *Travel* further: And, in a ſhort time, he came into the *Country of Commerce*; where ſtood, in former Times, that *Famous* and *Honeſt Town*, call'd *Morality*: Which, it appears, he hath an Implacable Hatred againſt: And therefore, took up a Reſolution to ruine it, and lay it flat to the Ground; or, otherwiſe, by ſecret Policy, undo, or utterly beguile, or deceive, all the *Inhabitants*. Now, this *Town* (as I ſaid) hath formerly been in great Eſteem, being a Place of good *Trade*; and many honeſt and well-meaning People

Sin *and* Apollyon *great Enemies to* Morality.

dwelt in it: But this curſed *Traveller*, it appears, had been in it of Latter Times, before now; and, by his Subtilty, had made it a poor and deſpis'd *Village*, and very thin alſo of *Inhabitants:* Yet was not ſatisfy'd, but deſigns to try the other Bout; and raze it, if poſſible, to the very Foundation thereof.

But ſince he is got into the *Country*, and hath alſo entred the *Town*; let us obſerve his preſent Enterprize.

Some Pawn-Broakers *unconſcionable Miſcreants.*

Firſt, He meets with one Peaſon that is very Rich; and him he entices to augment his Store; to grinde the Face of the *Poor*, by forcing them to ſell their Commodities under the *Market*; (he underſtanding their Neceſſities, his Family wanting Bread to eat, muſt ſell their Goods.)

And then he ſtir'd up Another, not to lend *Money* to any, though in never ſuch Diſtreſs, without *Extortion*, or unconſcionable *Intereſt:* Nay, and will have a *Pawn* too, or elſe not a *Penny* to be had: So that he hath, 'tis ſaid, Twenty or Thirty *per Cent*, for his Money; and ſome, much more: And yet was taught, by this ſubtil *Enemy*, to boaſt, that he was the *Poor People's* beſt Friend; becauſe none elſe would let them have any *Mony* at all, to Trade with; (as if he could not lend them it upon eaſier Terms.)

Morover, Some he enticed to *Monopolize*, or ingroſs *Commodities* ſo into their own Hands, that none might ſell of that ſort,

ſort, to gain any thing by them, but themſelves.

Divers Others, who, for a while, ſeem'd ſober Perſons, aud might have liv'd ſtill in the *Town of Morality*, in good Credit; he allur'd to *Luſts* and *Wantonneſs*: By which means he ſent them to dwell in the City *Senſuality*.

Alſo, Many that were *Poor*, he taught them to Break their *Word* and *Promiſes*; and, at laſt, their *Bonds* and *Covenants*; nay, and *Oaths* too: Yea, and never left them, until he, by the Aid of the *Devil*, had made *Thieves* of them; and ſent them to ſtand upon the High-Way.

Alſo, Some he caus'd, in ſeveral Kingdoms, to deal unrighteouſly, and ſubvert *Law* and *Juſtice*, that naturally had better *Principles*: by which means ſad havock was made in the *Country of Commerce*, and *Town of Morality*, throughout the *World*: Which caus'd the *Prophet* to cry out of Old;

For our Tranſgreſſions are multiplied before Thee, and our Sins teſtifie againſt us: For our Tranſgreſſions are with us; and as for our Iniquities, we know them. Iſa. 59. 12.

In tranſgreſſing, and lying, againſt the Lord, *and departing away from our* God; *ſpeaking Oppreſſion and Revolt; conceiving, and uttering, from the Heart, Words of Falſehood.* 13.

And Judgment is turned away backward; and Juſtice ſtandeth afar off: For Truth is fallen 14.

fallen in the Streets, and Equity cannot enter.

15. *Yea, Truth faileth; and he that departeth from Evil, maketh himself a Prey: And the* Lord *saw it, and it displeased Him, that there was no Judgment.*

Unlawful to borrow Money, and live high, when the Person knows not how to pay it again.

Many he provoketh to borrow *Money*, and live high, when they know, in their Consciences, they are not able to pay it: And after they have run into many Mens Debts, they make a Break of it; when they have not *Five Shillings* in the *Pound*, perhaps, to offer their *Creditors*. But, the Truth is, this was the Thing they design'd at first; which is no better than *Robbery*.

Some Others he causes, when far in Debt, to *Confess Judgments*; on purpose to cheat their *Neighbors*.

And, that, which is the worst of all, he hath entic'd many, of latter Times, to shut up their Shops; to make People think they were undone by the Badness of the Times, and Trade: and so were forc'd to call their *Creditors* together, (poor Men) being willing, forsooth, to pay as far as they have; and that not above *Eight* or *Ten Shillings* in the *Pound:* When in truth, at the same time, they were worth some *Hundreds*. Alas! The whole Design was but to cheat, that they might enrich *Themselves*.

But,

But, by this Device of curſed *Peccatum*, many honeſt People have been undone; and by ſuch too, whom they little ſuſpected, would ever have been led by the *Devil*, to become the worſt of *Thieves* and *Robbers*: For they out-do thoſe who ſtand on the *High-Way*; for theſe more ſecretly, and inſenſibly, rob and undo the People they trade with. The common *Thief* Men provide for; being aware of him, they know the better how to ſecure themſelves.

Some ſorts of Bankrupts *the worſt of Thieves.*

Now, theſe are ſome of thoſe Projects *Sin* plays in theſe Parts; whereby the *Country of Commerce* is ſtrangely ſpoiled as if there were hardly an *Honeſt Man* in it: For now adays, no Man knows who to truſt, deal, nor trade with.

But, ſhould I open all the Wayes, Tricks, and Inventions of *Sin* and *Satan*, by which the *Town of Morality* is invaded, and like utterly to be ſpoil'd; it would fill a great Volume: The Truth is, 'tis ſadly batter'd down; and the *Streets* are thin of People, as in a Plague-Time. Old Father *Honeſty*, and Mrs. *Juſt-Dealing*, are both dead: So that, if you ask for either of that Name, no Body knows how to direct you. *Commodities* are prais'd by the *Seller*, when he knows they are nought; and diſprais'd by *Buyer*, when he ſees they are good. Unlawful *Profit* is took; and yet cries the Shop-keeper, *I cannot afford it cheaper.* And another he cries, (nay, and ſwears too, may be) *He will not abate a Farthing:* And yet,

yet, perhaps, rather than loſe his *Cuſtomer*, he takes many *Pence*, if not *Shillings*, leſs: And all the time they perceive not the *Traveller*, nor *Satan* neither, ſtanding at their *Elbow*, prompting them thus to do; and laughing to ſee what a number of true *Slaves* and *Vaſſals* he has got in this *Country:* for every one ſeeks to ſupplant his Brother.

I might further proceed, and ſhew how *Sin* corrupts and preys upon moſt Tradeſmen and Others, in *City* and *Country*; and what ſubtil wayes he hath found out to cover all their Cheats: But that my *Bookſeller* hath limited my number of Sheets: Otherwiſe, I had furniſh'd my ſelf with the Knowledge of ſuch things, that might be very acceptable to many; though, poſſible, offenſive to ſome, who would not have their *Helliſh Contrivances*, in their Trades, detected. But, however, I ſhall, at preſent, forbear.

Ale-houſes *as they are managed by ſome now a-daye, further Satan's Kingdom.*

Only, this you muſt know, in the *Country of Commerce* there are many *Ale houſes*, &c. yea, and a great Trade it is now a-dayes; and as well liked by our crafty *Traveller*, as any Calling in all the *Country*; becauſe it greatly tends (as 'tis managed by divers People) to the Support of the Intereſt of his Maſter *Apollyon*. It is an eaſie and lazy kind of Life; and yet, what Trade more gainful, than that of the *Tap?* Yet, let none ſuppoſe, we conclude 'tis not a lawful *Imployment:* No, no: 'Tis not againſt

againſt the Uſe of it, but the Abuſe, of which we ſpeak: 'Tis againſt ſuch, who open their Doors to this *Traveller*, and draw in Poor Men to ſpend that little Money idly, they get by their *Labor* and *Honeſt Endeavour*; whil'ſt their miſerable *Wives* and *Children* want *Bread* at Home: Who ſuffer *Coblers*, *Tinkers*, *Pedlars*, *Porters*, *Beggars*, and all ſorts of Trades and Profeſſions, to ſit Tippling all Day and Night; Singing and Dancing, nay, Curſing and Fighting too, or 'tis a wonder, (if they can ſtand:) And, in the mean time, the cunning *Impoſtor* is got to the Bar; being buſie in Scoring, when there is no Calling. But this is but in one Room, you muſt know: For, in another, you may ſee a Company of *Good Fellows* at *Cards*, *Dice*, &c. for the laſt *Half Dozen*; which is preſently drawn, and ſet upon the Table; and they that are full of *Coyn*, draw; but they who have little, ſtand by and give Aim. They Shuffle and Cut on One ſide; the *Dice* Rattle on the Other. Long have they not play'd, but *Oaths* fly up and down like *Hail-ſhot*; and if the poor dumb *Dice* are but a little out of the Square, with a thouſand *Plagues*, perhaps, they are caſt out of the Window; and may be, ſoon upon it, the *Cards* go after; or elſe condemn'd (as they deſerve) to the *Fire*: Whil'ſt ſome of them fall down drunk under the Table. Sad it is to ſee, and hear, how *Drunkenneſs*, in every Land, aboundeth; few fearing the dreadful *God*, notwithſtanding the amazing

Judg

Judgments He often sends upon them: And much of this abominable *Evil*, to the Reproach of any *Christian Kingdom*, is occasion'd by the *Ale-house-Keepers*, *Vintners* and *Brandy-sellers*, &c. for many of these *Traders* live much upon the *Sins* of the other *Inhabitants*; and 'tis a great shame to the *Country of Commerce*, to have them so numerous.

But if the good *Laws* of this *Land* were put in due Execution (by All, as 'tis by Some, upon this Account; particularly, that of the *First* of *King James*) against these *Exorbitancies*, it would soon make the *Monster* flie hence. Where it is Enacted, *That whereas the antient, true and principal Use of* Inns, Ale-houses, *and* Victualling-houses, *was for the Receipt, Relief and Lodging of Wayfaring People*, &c. *and not to harbor Idle Fellows, to consume their Money: That for every Offence committed by any* Inn-keeper, Ale-house-keeper, *or* Victualler, (the Offences are set down) *should forfeit Ten Shillings to the Use of the Poor.* Yet, nevertheless, nothing like *Grace*, to reform the Lives of these, and all other *Sinners*.

Grace *the best Reformer of all Enormities.*

But this is not the Way alone, by which this Town *Morality* is undone: Alas! *Sin*, and the *Devil*, have devis'd another, and that as dangerous as the Last, though it takes not so universally; *viz.* He deludes some of its *Inhabitants* with a strange Notion, as if it were as safe to dwell Here, as in the City of *God*; and that *Morality* would,

would, of it self, *without Faith in Christ*, carry them to *Heaven*.

Many make an Idol of Morality, *by trusting to it for Life and Salvation.*

And thus, with plausible Pretences, he strives to perswade them to cast off the Satisfaction of *Jesus*, and to trust in their own *Righteousness*; rendring *Faith in Christ Crucified*, little more than a Fancy; and that the main Design of his Coming into the World, was only to be a Pattern of *Holiness*, *Patience* and *Humility*.

These to be seem very honest Men, but that *Error*, *Ignorance*, *Self-Conceit*, and *Blindness of Mind*, hath got such Rule in them: not regarding that Word, *Except your Righteousness exceed the Righteousness of the Scribes and Pharisees, ye shall in no wise, enter into the Kingdom of God.* For if a Man could be saved by his own Righteteousness, *Christ* died in vain.

Matth. 5. 20.

Others he deludes so far, as to perswade them to exalt a certain *Law* of this Town, (I mean, the *Light within*) above the *Heavens*; and to make a *Christ* of it. And thus many simple-hearted People, who dwell Here, are ruin'd for ever, without the Infinite Mercy of *God*.

As for Others, that dearly love the Town *Morality*, they come to see, by the Grace of *God*, that it's built, and stands near to mount *Sinai*; from whence they hear such dreadful Thunder, that they have remov'd their Dwelling into the City of *God*; where they, notwithstanding, keep up all the good *Laws* and *Customs* of this Place; knowing *Christianity* without *Morality* is worth nothing.

Christianity *without* Morality *nothing worth.*

Now,

Now *Peccatum* having done his worſt in this Place, and almoſt quite ruin'd the Inhabitants, and left few of the Ancient Houſes ſtanding (and them ſo defac'd too, that now it may rather be call'd *Immorality*, than by the Name it was formerly known by) Travell'd further.

CHAP. VIII.

Shewing how Sin, *alias*, Ungodlineſs, *came into the Great City* Babylon; *and of the Myſterious Exploits and Miſchievous Work he made there.*

THE Tyrannical Traveller, *Sin*, alias, *Ungodlineſs*, came at laſt to Viſit an Ancient *City*, which above twelve hundred years ago he had Erected, after a new and myſterious Faſhion, in the Confines of the vaſt Countrey (*Senſuality*) and 'tis called *Great Babylon*.

A Pardon for Sin in the City Babylon.

Indeed it was high time for him to haſte to this *City*, it being the only Place of Security for him; for here he may have a Pardon (they ſay) on eaſie Terms, for all the Villany that he has done.

But before I proceed to ſpeak of the Trade, Cuſtoms and Priviledges of this *Great*

Great City, it may not be amiss to speak a little concerning the Situation of the Place, *&c.*

Know then, That the *Palace*, or *Chief Seat* of the King of *Babylon*, is built upon seven Hills; where also hath been seven sorts of Governments.

Also, by another Mark the *City* is distinguished from all other *Cities* in the World, *viz.* 'Tis said to *Reign over the Kings of the Earth.*

'Tis also called, The *Mother-City*, or *Mother-Church*; for you must know 'tis a *Spiritual City.*

Moreover, 'tis adorned with all manner of outward Pomp and Glory; so that there is not the like Splendid *Mystical City* in the World; and yet it is the *City* of *Confusion*; (as the Name of it signifies): And also called, A *Great City*: Rev. 17. *ult*

1. Great, in respect of Power; which is twofold; *In what sense* Babylon *is a great City.*

First, Civil.

Secondly, Ecclesiastical.

2. Great, in respect of its innumerable Inhabitants.

3. Great, in respect of its Fame, Riches, and the Merchandize thereof.

4. Great, in Actions, vile Actions; such as *Poysoning of Kings*, and *fomenting Jealousies*, *raising Wars*, &c.

'Tis in this *City*, that *the Blood of the Saints and Martyrs of Jesus* is found, which Tyrant *Sin* instigated the Inhabitants (both in former and later times) to shed in great abundance; Rev. 18. 24.

abundance; ſo that in every Street thereof the Blood hath run down like a great Stream.

As to the Foundation of it; It is (as they ſay) built upon St. *Peter*, not upon *Chriſt*; and yet St. *Paul* ſaith, *Another Foundation can no man lay than that which is laid, which is Jeſus Chriſt.*

1 Cor. 3. 11

But is this City *Babylon* indeed built upon *Peter?* Upon his perſon it cannot; that is ridiculous to ſuppoſe: Upon his Doctrine Confeſſion of Chriſt, and holy Example it is not; then it muſt be upon his Defection: You know he denied his Maſter. O! there the Foundation was laid; for the truth is, *Apollyon* and *Sin* raiſed this ſtrange and myſterious Structure in the Ruines of the *Outward Court* of the *Holy City*, and built it upon *Apoſtacy*, *Hereſie*, *Blaſphemy*, *Uſurpation*, *Judaiſm*, *Paganiſm*, *Imperious Decrees*, *Decretals*, *Canons*, *Ceremonies*, *Traditions*, *Superſtitions* and *Unwritten Verities*, or rather *Very Lies.*

Upon what foundation the City Babylon *is built.*

Moreover, the Walls of this *City* are ſtrong; which are theſe following, *viz.* 1. *Ignorance.* 2. *Atheiſm.* 3. *Senſual Pleaſures*, *Honours*, *Riches.* 4. *Pardons*, *Abſolutions*, *Indulgence*, *Inquiſition.* 5. *Blood*, *Maſſacres*, *Perſecution*, *Cruelties*, *Fire* and *Sword*, &c. 6. *Civil*, *Eccleſiaſtical*, and *Univerſal Power*, or pretended *Supremacy* over *Emperors*, *Kings*, *Princes*, *Nobles*, *Churches*, and *all Nations* and *People* of the *Earth.* 7. *Infallibility.*

What the Walls of Great Babylon *are.*

'Tis needful alſo for you to know, That

Peccatum

Peccatum hath much Work to do in this Place; for as he (by ſubtil and myſterious Working and Aid he had from *Apollyon*) did firſt erect it; ſo doth he ſtill uphold, ſtrengthen and repair it: for it hath in theſe latter times gone ſomewhat to decay, by means of the great Wars that have been made againſt it by the *Lamb* and his *Followers*.

Peccatum *works Miracles in the* City Babylon.

Now, that which *Sin* by *Craft* and *Subtilty*, hath done to raiſe its Fame, and enlarge its Borders, was partly the great Miracles (it is ſaid) he wrought in the midſt of it to deceive the poor, ignorant and blind Inhabitants, which indeed were the ſtrangeſt that ever were heard of in the World:

But that which ſpoils all, is the *Epithete* the *Holy Apoſtle* gives them, *viz.* by calling them *Lying Signs and Wonders*; yet ſince our Traveller is a Worker of Miracles, is it meet he ſhould loſe ſo great a part of his Glory?

I ſhall, to prevent it, give you therefore a hint or two of ſome of them, which he is now come again to confirm the People in the Faith and ſtedfaſt Belief of.

One *Becanus*'s Head being off, this *Miracle-Worker* ſo aſſiſted St. *Itas* in Prayer, that She made it come poſting through the Air, and ſtand by the Body; and She ſoon joyned them faſt again, ſo that the Man, in one hours ſpace, became as lively as ever he had been in all his Life.

St

St. *Anthony*'s Arm, that precious Relick at *Geneva*, was (by the instigation of Mighty *Peccatum*) kiss'd an worshipp'd with great Devotion, whilst the Religion of this City kept its ground there; but when the Gospel came to be preached, the *Relick* was produced, and was found to be the Pizzle of a Stag.

Calv. De *Reliq. prop. initium.*

Possibly you have heard of the Wonders that *Relick* had done; and of St. *Decumanus*, who carried his own Head after it was cut off, to a Spring, and there washed off the Blood from it.

And another also this monstrous Lyar made to carry his Head when off, under his Arm two or three Miles.

'Tis said he taught St. *Runnald*, alias *Rumwald*, assoon as ever he came out of his Mothers Womb, to cry aloud three times, *I am a Christian*; then making a plain Confession of his Faith, he desired to be Baptized, chose his Godfathers, and told them what his Name should be, *&c.*

*Lib.*22. Jo. *Ep.*p.1529.

A Countrey-*Curate*, saith *Erasmus*, getting *Crabs* (being a Fish so call'd) and fastning Candles to their backs, set them a crawling up and down the Church-yard at night, and in the Morning this Deceiver bid the Curate perswade the People that they were poor distressed Souls in Purgatory: you must think (saith my Author) they were such that wanted Masses and Alms; ye know the Proverb, *No Peny, no Pater noster*; a fit Miracle to pick the Peoples Pockets.

in Ep. Edit. Basil.

The

The Wife of one *Elypidius*, having three Children all dead at once, came to St. *Hylarion*, to pray him in the Name of *Jesus Christ* to raise them to Life again: At first he was not willing to come out of his Cell; but she falling down prostrate, or flat to the ground, began to cry, *Hylarion, Raise my Children by thy Prayers*; that at last he was constrained to go and see the Children, who were all cold, *&c.* But he in the presence of a great multitude of People, made his Prayers so devoutly, that immediately they were brought to life, and cast abundance of Water out of their Mouths, and knew their Father and Mother.

A Gentlewoman of *England*, in one of the years of *Jubilee*, travelled to *Rome*, to Father *Parsons*, who was her Confessor; and he administring unto her the Sacrament; which in the form of a little Wafer, he put into her Mouth, and observed she was long a chewing, and could not swallow the same: Whereupon, he ask'd her, *Whether she knew what she had received?* She answered, *Yes, a Wafer.* At which, Father *Parsons* being much offended, thrust his Finger into her Mouth, and thence drew out a piece of red Flesh; which was after nail'd against a Post in a *Vesprey* or *Private Chappel.* And though it was done many years ago, yet doth (saith my Author) *That piece of Flesh* remain to be seen fresh and red as ever it was.

A strange Popish Miracle.

I could cite *Multitudes*, and some as strange as these, which this subtil Deceiver hath done, to cheat the silly People.

Have you not heard of St. *Winifred*, a *Welch Lady*, who had vow'd *Virginity*, and was unhappily woo'd by a King's Son, who was so hot in his Suit, that she was forc'd to make her escape; but he overtook her, and like a Barbarous Clown cut off her Head; and in the Spot where it fell to the ground, there immediately sprang up a *Well*, which to this day (they say) is famous amongst *Welsh Catholicks*, for no body knows how many Cures and Miracles; but the head leaves the Body behind it, and trudges on to the Church, and came in amongst the People, where St. *Benno* was going to say Mass: The Man of God seeing this (tho' 'tis like the People were amazed) seeks the Murtherer, and finds him wiping his bloody Sword upon the Grass, he pronounces his Curse against him; who immediately fell down dead: And St. *Benno* often kissing the Head, joyn'd it to the Body, and covers it with his Mantle, and away goes to the Altar to say Mass; which done, to the Body he returns, and makes a Sermon, then prays for the Virgin; whereunto all the People said, *Amen*; presently the Virgin riseth up as if she had been asleep all this while, wipes her Face from Dust, Blood and Sweat, and goes to Church to return thanks, and lived (if you will believe it) fifteen years after this was done; only in her neck, where her Head had been cut

cut off, there was a Circle, like a white Thred, all her Life-time.

What Miracles ſtranger than theſe were ever heard of which this Wonder-working *Tyrant*, and Soul-Murderer, hath done in this *City?*

The ſtrange myſterious Doctrines that Peccatum *teaches in the City* Babylon.

But this is not all his Buſineſs in this place; for he is employed by *Apollyon* to teach and inſtruct the good People in many Strange and Myſterious Articles of *Faith*, that ſo he may appear a compleat *Myſtery of Iniquity*: Some of which here follow;

1. That the Inhabitants may Swear, Lie, nay, and Forſwear themſelves (if it be to promote the Good of *Holy Church*) and yet be *True Men.*

2. They may contrive Rebellions, Murthers and Treaſons, and yet be *as Innocent as the Child unborn.*

3. They may be filled with, and make a Trade of *Exceſs* and *Drunkenneſs*, and yet be the Patterns of *Sobriety* and *Temperance.*

4. To commit groſs *Idolatry*, and yet the true *Worſhippers* of God.

5. to commit *Fornication* and *Adultery*, and yet be ſpotleſs, and pure in Heart, and *good Catholicks.*

6. He teaches the King of *Babylon* to elevate (himſelf to the higheſt Pinacle of Pride) even above Emperors, Kings and

Princes; nay above *Jesus Christ* and *God* the *Father*; and yet to be so humble, meek and lowly-minded, as to be content to be called *The Servant of Servants*.

7. To cast the Truth to the ground, deface Gods Law, and burn the Holy Bible, and yet be *The True Witnesses* to it, and maintainers of it.

8. To foment Wars and Broils in most Nations, and contrive the Ruine of many Kingdoms by Fire, Sword and cruel Devastations, and yet be as *harmless as Doves* to all Mankind.

9. To slaughter, kill, and barbarously murther Men, Women and Children, that dare not be so wicked and blasphemous as themselves, and yet be full of Mercy, tender Pity and Compassion, as an *Apostle*, *Shepherd*, *Vicar* and *Successor* of the Meek, and Lamb-like *Jesus*.

10. For a People to be confederate, and joyn in with, and be guilty of all these unparallell'd Villanies and rapacious Murthers, and yet be *The holy Catholick Church* of God, the *pure and spotless Spouse* of Christ, his *Harmless Lambs*, the *only Orthodox Christians*, and *True Followers of the Primitive Saints*.

11. To say, the *Church cannot Err*, tho' God and all the World knows there are not

not ſuch *Great Errors* in Principles, nor *like Enormities*, *curſed Actions*, *cruel* and *immoral Practices* in the world.

12. But the greateſt Myſtery of all, *Peccatum* teaches their Prieſts, by a ſtrange Charm of five *Latin* words, *i. e. Hoc eſt enim Corpus meum*, to tranſubſtantiate a *Wafer-Cake* into the *Real Body* and *Blood* of Jeſus Chriſt; and this *Breaden-God* the Inhabitants eat, even Fleſh, Blood and Bones, and ſo like ſtrange *Cannibals*, devour their *Maker*; and though it be utterly againſt Reaſon, and contradicted by all the five Senſes, as well as Scripture, yet it muſt be acknowledged to be nothing elſe than what we before aſſerted; and thoſe who will not believe it ſo to be, and adore it with the higheſt degree of Divine Worſhip, which is proper to God only, muſt be Anathematized, if not burned at a Stake.

What words the Prieſt uſes in that they call Tranſubſtantiation.

Thus, in brief, you may ſee what ſtrange and myſterious Doctrines this Helliſh Monſter teaches in this *City*, that ſo he may appear to all to be a cunning Artiſt, and hath got the Knack exactly to make up the *Myſtery of Iniquity* compleat.

I had thought to have mentioned ſome of the *Principles*, he beſides theſe, teaches in this *City*; but they are ſo well known, I will paſs them by.

But in the next place, you muſt know, That here is alſo a *Market* kept every day in the week; where there are many choice Commodities ſold: And indeed never did *Peccatum* come to a better Town; for, out

A Market kept in the City Babylon.

of infinite kindness and love to him, for all the good Services he has done them, they have provided here on easie terms a Pardon for him, that so he may proceed on in his Travels, and fear no Colours.

The Merchandize that is to be had in this City, are very rich; as you have them laid down in Holy Scripture *viz. The Merchandize of Gold and Silver, Precious Stones, Pearls, Fine Linnen, Purple, Silk, Scarlet, and all Sweet Wood, with all manner of Vessels of Ivory, and all manner of Vessels of precious Wood, and of Brass, Iron and Marble, and Cinamon, Odors, Ointments, Frankincense, Wine, fine Flower, Wheat, Beasts, Sheep, Horses, Chariots, Slaves, and Souls of Men,* &c.

Rev. 18.

If you do but observe the last Commodity, you cannot but say they trade in things of great worth; for what is more precious than the *Souls of Men?* * which here are sold at an easie Rate; as will appear by the next sort of Wares exposed to Sale, to bear up the Spirits of our unweary Traveller, *viz.*

* Mat. 16. 26.

Here is to be had that Staple Commodity of the whole City *Babylon*, viz. *Pardons* and *Indulgences* of all sorts and sizes for all and all manner of sins of whatsoever shape, scantling or complexion they be (on easie terms) whether past, present, or to come; also a certain Release for Souls that have long lain in the scorching Flames of *Purgatory*, till their Skins be shrive'ed, and as black of Complexion as a *Westphalia* Gammon.

More-

Moreover, at this *Fair* or *Market* are rare Shows or Sights to be ſeen; yea, ſuch Rarities that the world cannot afford the like; *viz. Part of the Croſs on which our Saviour was crucified*; *the Tayl of the Aſs on which he rode to* Jeruſalem; *great ſtore of the Virgin* Maries *Milk*; alſo, the very *Thred, Work-Basket, Sciſſars* and *Needles* which ſhe uſed in making *Chriſt's* Seamleſs Coat: Moreover, *Monks Hoods*, and *Fryars Cowls*, in which, whoſoever dies, ſhall fly bolt upright into Heaven, if you believe what Popiſh *Merry-Andrews* tell you: With multitudes of ſuch like Knick-knacks and Curioſities. Whatever your Fancy is, here you may pleaſe it, if you have Money.

If any deſire to know the exact Price of Pardons or Diſpenſations for Murders, *of all ſorts*, Parricides, Perjuries, Adulteries, Inceſt, Buggery, *and all other Sins; let them ſee a Book lately Written by* Anthony Egan, *late a* Franciſcan *Fryer in* Ireland, *but now of the* Reformed Religion, *Entituled*, Certain Decreed Impoſitions of the *Chancery-Court* of the Church of *Rome*; *none hardly amounting to more than ſix or eight pounds, and ſome under Twenty ſhillings, and others not above ſixpence.*

Now theſe Pardons and Indulgences, have, I hear, ſo fluſht the cruel Monſter, that he takes freſh Heart and Courage at every turn to attempt all manner of Villanies whatſoever; and from hence has deviſed the moſt inhumane and exquiſite Tortures and Torments for all Hereticks, that ever was heard of in the world; as Flaying alive, roaſting alive, hanging perſons by the Bowels on a Beam, hanging by the hair of

Cruel Torments inflicted on Gods People by the Papiſts.

the head, by one Leg, by the Toes, hanging on Tenters, Sawing to death, &c.

If Rome *can pardon Sins, as* Romans *hold;*
And if those Pardons can be bought and sold,
Were it a Sin to adore and worship Gold?
If they can purchase Pardons *with a Sum,*
For Sins *they may commit in time to come,*
And for Sins past, *who would not hast to* Rome?
But Oh the Plaguy thing of being poor!
For is it not a lamentable story
For want of Gold, to lie for evermore
In Hell, or at the least in Purgatory?
Out of which Place can never come the Poor;
No nor the Rich *without they'l waste their store.*

Lastly, You must know that *Peccatum* hath learned the Inhabitants of this *Great City,* the rare Art and Mystery of *Equivocation*; by which he is had in great veneration amongst them.

Some of his *Skil* herein I might shew you (but that it is, needless it being largely done by others.) By this means he wonderfully keeps up their Credit, and maintains the Trade of the City.

Also he hath made them meer *Monsters* like himself, in the Hellish *Art* of *unparallell'd Blasphemy.*

Besides, he is, you must know, a rare *Politician*, being the *chief Agent*, to carry on, and contrive all the *dark* and *bloody Intrigues* of *State* amongst them.

But

But since I hear he is very busie in this place to stir up, and push on another great *War* against the *Holy Seed*, and *City of God*, we will at present say no more of his *Wonders* and *strange Projects* here; but follow him in his *Travels*, touching his carrying on of his next *Grand Enterprize*.

But to revive the Hearts of such who love *Zion*; this let me note by the way; (*i. e.*) 'tis not doubted by most of the *Faithful*, but that the *Fall* and *utter Overthrow* of *Babylon* is at hand; and then shall *Zion* be delivered: *and the same hour there was a great Earthquake, and the tenth part of the City fell; when she saith in her Heart, I sit a Queen, and shall see no sorrow, nor have loss of Children any more; then in an hour shall her Judgments come upon her.*

The Fall of Babylon *near.* Rev. 11.13

CHAP. IX.

Shewing how Peccatum, *alias* Ungodliness, *came against the* Town *of* Religion (*otherwise called* Sion, *or the* City of God) *with a great Army of a mixt People, and beseeged it: Moreover, how he met with* True Godliness, *and a Noble Citizen of* Mount Zion, *called* Thoughtful; *and what Discourse past between them: With the strange, Politick, and bloody Stratagems the Tyrant used to destroy the* Holy City: *Together with a Compendious Description of the* Situation, Foundation, Trade, *and* Privileges *thereof; and by what means it holds out against all the Powers of Darkness.*

UNgodliness, having not yet done his *Travels*, though he had setled Matters pretty well in *Great Babylon*, ranged about, and destroyed wonderfully in every Kingdom and Nation; neither did he spare any, where, either by force or fraud he could

could prevail; pitying no Sex, nor Degree of People, High nor Low, Noble nor Ignoble, Rich nor Poor, Old nor Young; for such is his *Impudence*, that he assaults the *Prince* upon the *Throne*, as well as the *Beggar* on the *Dunghil*; insomuch, that he (as it is said) hath got strange Footing, or Entertainment in the Courts of *Emperors*, &c. and many other mighty *Potentates* of the Earth, alluring them by his Policy, to take up Arms for him; and having by this means gathered together a vast and prodigious Army, resolved to enter upon his last grand and main Enterprize, which was, to besiege, attack, utterly raze and lay desolate the *Holy City*; which, by gracious Providence, hath, in these latter times, been rebuilt, *&c.* And now you must know, that this *Army* doth consist of, or is made up with People of divers Nations; as, *Turks*, *Tartars*, *Mahometans*, *Babylonians*, *Atheists*, and a Multitude besides, brought out of the great *Countrey* and City *Sensuality*, with another sort of dangerous Enemies; of which we shall speak more hereafter.

Peccatum *mounted. Great Wars against the* City *of* God.

Never was *Peccatum* and *Ungodliness* raised up to higher Pomp and Grandeur than he seems at this time; for lo, now he is mounted an Horse-back, and Crowned with Bays, as a glorious Conqueror, leading the numerous Hosts, like a victorious General, or Commander in chief, under *Apollyon*, King of the *Bottomless Pit*; having Thousands of Thousands following him, with

great Shouts, Musick of all sorts, and loud Acclamations; crying, *Great is* Diana *of the whole World.*

Now as touching the Martial or Warlike *Order* they Marched in, against Mount *Sion*; take this briefly:

Peccatum led the *Van* (being himself more than an hundred Thousand strong.)

Next to him Marcht *Apollyon*, Mighty *Beelzebub*, and *Lucifer*, heading three great Armies, compos'd of different kinds; yet all cruel Enemies to this *City.*

The first consisted of the *Riches* of this *World*; by which Thousands have fallen.

The second, of *Honours* and *Sinful Preferments.*

The third was filled up with *Vain Delights* and *Pleasures.*

1 Joh. 2. 16. They are also called by three other *Names*, viz. *The Lust of the Eyes, the Lust of the Flesh*, and *the Pride of Life.*

After these, followed a man (if we may call him so) adorned in *Cloth of Gold*, with a *Triple Crown* on his Head, and for a *Scepter*, a Brace of *Keys* in his Hand; who I take to be the Great King of *Babylon*; with a glorious Retinue of *Cardinals, Patriarchs, Bishops, Abbots, Friars, Monks, Nuns, Seminaries, Jesuites*, and a number more following him; with a great Train of *Artillery*; as, *Merit of Works, Limbus, Purgatory, Pardons, Indulgences, Vows, Prayers to, and for the Dead, Penance, Holy Water, Pilgrims, Auricular Confession, Extream Unction, Lamps, Candles, Torches, Tapers,*

The Pope *and* Turk, *though at War one with the other, yet like* Herod *and* Pilate, *both can agree to crucifie* Jesus Christ.

Tapers, *Relicks*, *Oyl*, *Salt*, *Spittle*, *Crucifixes*, *Beads*, *Holy Garments*, *Signs*, *Geſtures*, *Canons*, *Cuſtoms*, and the Lord knows what beſides; as, *Blood*, *Slaughter*, *Maſſacres*, *Stake*, *Fire* and *Sword*.

Then came the *Grand Seignior*, or the proud and blaſphemous Emperor of *Turke*, attended with his chief *Mufti*, and a multitude of other inferior *Prieſts*, with their *Alcoran* in their hands, and a great Army at their heels, with *Swords*, and other *ſlaughtering Weapons*, ſwearing by their *Beards*, what they will do to ſuch that oppoſe them; being all true Sons and Vaſſals to *Apollyon*, and this Dreadful Enemy *Peccatum*.

And then after theſe, an Army of *fair Ladies*, dreſt up in ſumptuous Apparel, and in the neweſt Mode the *City Senſuality* hath of late found out; as, *ſpotted Faces*, *naked Breaſts* and *Shoulders*.

And with them a number of *Debauched Lads* out of *Youth-ſhire*, Armed *Cap-a-pe*; being as true as Steel to the Intereſt of their beloved *Leader*, and very expert in all ſtratagems of War againſt *God*, *Chriſt*, and *True Godlineſs*.

Moreover, beſides theſe, a bloody and treacherous Brigade, who lie in ſecret *Ambuſcado*, who are as dangerous as any of the reſt, called *Inbrd corruption*.

In the Reer marched two Regiments: The firſt was made vp of a baſe ſort of Varlets, called *Renegadoes*, *i. e.* being ſuch who having deſerted the Lord *Jeſus Chriſt*, and the

the *Holy City*, and joyned in with the Enemy, who are become as cruel Adversries as any in the world.

The last was a Regiment of strange People, hardly two of them being alike, and their Manners and Customs were as various; They came out of a *Town* which lies on one side of the *City of God*, call'd *Heresie*; and therefore may fitly be termed *Erroneous* and *Seditious Sectaries*; being rotten at heart, and corrupt in the Fundamentals of the *True Christian Religion*; holding almost every abominable *Principle* that hath been broached by the Devil in any Age of the Church, *&c.*

Thus War being proclaimed, and all the Forces of *Hell* and *Darkness* Mustered, a Councel was called, to consult about the best Expedients to carry it on: And there being neither Power nor Policy wanting, what can we think should be the Issue of it, but *Ruine* and *Slaughter* to the *Holy Seed*?

The Grand Design of Satan, is, to overcome by subtil Temptations.

Now the great Design on foot, 'tis thought is how to kill the *Witnesses*: But *Apollyon* judg'd it fit at this Juncture, to send *Peccatum*, as a subtil *Spy*, into the *City* first, to see if he could by Treachery get the *Gates* open to his Armies, *&c.*

The *Instructions* he received, were as follows;

Apollyon. Dear *Peccatum*, Though our Armies are ready, and all things promise fair, yet great part of the Work will lie upon

upon Thee and I; and indeed thou must now therefore bestir thee; for the *Inhabitants* of this *City* are many of them expert in War, and are not ignorant of our Devices; therefore this must be done:

Diabolical Policy discovered.

First, Let's chuse *Advantageous Seasons* to assault them.

Secondly, Manage our Arms in such *Methods* that suit best with our Craft and Policy.

Thirdly, Pitch on *fit Instruments* to carry on our *Design*.

I. As to *proper* and *advantageous Seasons*, this is that which gives facility and speedy dispatch to a Business. I have often took men here, because *they know not their Time*: A small Strength will do at one time, that a far greater cannot at another. Eccles. 10.

1. Therefore, When any are newly wrought upon by the *Grace of God*, or a new *Convert* is made, then bestir thy self; for indeed the Cry of the *New Creature* gives whole *Legions* of us *Devils* an Alarm: Alas! their Strength then is weak; see if you can lead him into *Error*, or puff him up with *Pride*, or drive him into *Despair*, by laying before him his former evil Life.

2. When we see any attended with great Afflictions; this is like a blind solitary Lane, where we as Thieves may easily beset them; when they are robb'd of all their worldly Comforts, let's tempt them to impatience, and to conclude God hath forsaken them, and then their business is done; when the City wants Provision, or is greatly straitned, then let us sound a Parley.

3. When

3. When they are about some notable Enterprize for God's Glory, then thou must be as an *Adder in the path, that biteth the Horse heels, so that the Rider shall fall backward.* Thus I hindred *Joshuah*, by holding his right hand, which is the working hand: We must prevent that Enterprize by raising up some difficulty or another.

Zech. 3. 1.

4. When they are in the presence of some fit Object, to enforce our Temptation, that's our time: Thus I caught *Eve*, when she was near the Tree, and had the Fruit thereof before her Eyes.

5. When they are asleep, idle, or off their Watch, thats our time; doubt not but this way we may surprize the City, and their Souls too with much ease; for thus Thou and I overcome *David* and the *Foolish Virgins, &c.*

Some Christians can neither bear Gods Frowns nor Smiles.

6. We must beset them after great manifestations of God's Love to them; for they shall neither be able to bear well his Frowns, nor his Smiles, if we can help it; for we may make the one like to warm Gleams, to bring up the Weeds of Corruption, and the other like sharp Frost, to nip and kill the Bud of their Hopes, Grace and great Expectation.

7. Let us come upon them when they seem secure, flourishing in the midst of Peace, Plenty and Prosperity; for that way we destroyed the Children of *Israel*, when they came into the Land of *Canaan*, and Thousands more in every Nation.

8. 'Tis

8. 'Tis good to assault them before they have learned the crafty use of their Arms; an unexperienced Soldier is soon brought under.

9. We must be sure to come upon them in the night of God's Withdrawings: when their General is absent, let us be present; when he hides his Face, we will soon shew our Heads.

10. Lastly, At their dying hour; for if we cannot do our Work before, let us strive to do it then; for this is the last Cast for the Game: Now or Never.

Satan's Policy in managing his Assaults.

II. We must use our utmost Craft in managing our Assaults. Therefore,

1. Let us find out their natural Inclinations and Dispositions, and suit our Baits accordingly: Where the walls of the City are weakest we must raise our Batteries: Thou maist easily get in at one place, when thou canst not at another. I need say no more; observe this well.

2. As need shall require, hang out false Colours, and pretend to be as much for *Real Sanctity*, as the best of them; but when all is done, cause them to relie upon it; for this way they'l become *over-righteous*, and so destroy themselves. Eccles. 7. 16.

3. We must continually get intelligence of their Affairs, where-e'er they be, or whatsoever they are about: Let our Eyes be upon them at home or abroad; so that nothing may be wanting on our parts, at any occasion to help on their *Commission of Evil*, nor *Omission of Good*; That which seems

a *Mole-hill* in the way of their Duty, let us make a *Mountain*; if we can keep them from their *Temple*, we may ſoon bring them to our *Synagogue*.

4. Let us make our Approaches *gradually*; We muſt not ask too much at firſt; a few may be let into the City, when a great Army cannot; thou maiſt perſwade them to go with thee a mile or two, tho not to the end of thy Journey; ſhew them firſt the *Object*, and afterwards tempt them to *Deſire*; thou maiſt get in thy *Foot*, where thou canſt not get in thy *Head*.

5. We muſt (if poſſible) *Unarm* them; however, take away their *Sword*, though we cannot their *Shield*; ſo that they may not wound our Friends, though we cannot ſlay them. Our *Babylonian-Army* are excellent Artiſts at this ſort of fighting; if they can but enter the City, they'l ſoon rid their hands of this Weapon, * ſo that they ſhall never cut their fingers more with it; in the mean time, we muſt render it inſufficient, or blunt the edge as much as may be, and magnifie the *Light within*, or *Unwritten Traditions*, above it, that it may do the leſs Miſchief.

* *God's Word.*

6. Let us ſometimes *Retreat* in Policy, when we are in a fair way to get the Victory. We *Unclean Spirits* ſometimes ſeem to *go out of Men*, when our Deſign is to *return ſeven times ſtronger* than before; if thou canſt but perſwade them to love thee, I am content they ſhould in part leave thee; for I had rather ſee thee in their Affections, than in their Converſations.

Satan cares not though the Act of Sin be left, if the Habit be retained.

7. We

7. We must never raise our present *Siege*, till we have starved them: No better way in the world to deal with these Enemies, than to cut off Provisions, and other Recruits from coming to them.

8. Let us destroy (if possible) their bold *Leaders* (who so oft sallie out of the City upon us) and either by Force or Flattery bring them to lay down their Arms, and then the rest will be afraid; when the *Pillars* fall, the *House* will follow.

9. 'Tis one great part of thy Work to endeavour to break their Ranks, and put them into Disorder; for then thou wilt with ease conquer.

10. Also cause some of them to lagg behind, or straggle from their Colours, and not regard the sound of the Trumpet, neither (*all* the *Alarm*; for such will quickly become a prey to us.

11. But above all things (if possible) spoil that Plaguy Engine that malls us so fearfully; I mean *Prayer* and *Fasting*; lets do what we can to make that of little Use, or keep them ignorant of the damnable hurt it hath done us; or blind their Eyes, that they may not know how to mount it upon the Wheels of *Faith*; or else *quench the Spirit*, which should give *Fire* to it.

12. Do also what thou canst to force them to *Mutiny*; if we can divide them, we shall soon devour them; and indeed we have pretty well herein succeeded already.

III. We

Satan seeks to make use of fit Instruments to entice to Evil.

III, We must make use of fit Instruments to carry on our Designs against them.

1. We must employ Men of *Parts* and *Policy*; who have depth of Reason to argue them out of their Religion. A bad Cause, *Peccatum*, needs a *smooth Orator*. *Alexander* the *Coppersmith* (of old) did me much good; I matter not what harm a *Paul* sustaineth.

2. Let us set on some grave, wise and old Apostates to attaque them; for have better Champions, nor truer Drudges than we to do this Service for us in all our Armies.

3. We must look out some *rare Wits*, that are well skill'd in the Art of *Calumniation*, to load them with Reproach and Infamy, to render them odious to the *Vulgar*, and thereby hinder others from Siding with them; we have whole Regiments of these Boys at hand,

4. Make use of a Husband, a Wife, a Landlord, or such like Persons, to allure them to our Party; for they (doubtless) will have the greatest influence upon them, *&c.*

The *Hellish Lecture* being ended, the *Tyrant* hasted towards the City; but lo, before he came very near, he chanced to hear several People enquire the way to it. one cry'd, *Which is the Way?* and another, *Which is the Way? O how may I find* (said they) *the City of God!*

At

At last this *cursed Traveller* perceiving his Prey, went to some of them, and told them he could direct them: For (said he) *I have often been at this City, and know the way very well.* But the base Villain, instead of directing them into the right Way, he set them in a broad Road, which at last brought them into the *Great City* Babylon; Some others also he sent into *By-Paths*, that led them into that pernicious and blasphemous *Town*, called *Errour* and *Heresie*; and there those poor deluded Souls have liv'd ever since, and take that Place to be the *Holy City*; but at last up comes one boldly by him, who seemed to have the perfect knowledge of the Way; and the *cruel Monster* seeing him, endeavoured to turn him back, by laying many sad *Discouragements* before him: But *Apollyon* presently whispered the *Tyrant* in the Ear to let him alone; *I know* (said he) *this Person well enough; he will do our Interest no harm, by entring in; he is a Spy that I have sent to betray the Place, by bringing Intelligence to our Army*, &c.

How Sin *deludes some poor unwary* Enquirers *after the Way to* Sion

Satan *sends some as* Spies *into the* Holy City.

After him, came another; but *Apollyon* cry'd, *Let him go into the Town; for I perceive he bears the World on his back, and hath also a secret Love and Liking to thee too; 'tis only a troublesome Fellow, (one* Conscience*) that hath scar'd him to flee from* the Wrath to come, *or else the Fool would have a Name*, &c. *'Tis somewhat of such a nature that causes him to seek a Dwelling here; for his* Will *and* Affections *stand true and firm to us; and let*

let me tell thee, he will e'er long haste as fast out of this City as now he seems to hasten into it; and then we shall gain by this means exceedingly.

The great evil and danger of *Apostacy* laid open.

For first, *If he deserts* Religion, *and flies out of the City of* God, *he will rejoyce all our good Friends; and open their Mouths wide against all the Inhabitants of this Place: For we will make them conclude, and swear too, that all the rest are like him,* viz. Carnal *and* Covetous Persons, *and such who love the* World *above* Christ.

Secondly, *If he returns back into the City* Sensuality, *he will thereby declare, that the* Pleasures, Honours *and* Riches *of this* World *are better things, and rather to be chosen, than whatsoever he could find in the City of* God; *or if he go into the City* Babylon, *it will be of like importance to us, and as much for our advantage every way.*

Thirdly, *By this act of his, we shall stumble divers* Souls *who have thoughts to go thither, and utterly stifle their convictions in respect of Duty and Obedience to the Laws and Statutes of that Place.*

Fourthly, *It will wound and grieve the Hearts of our Enemies (the Inhabitants I mean of Mount* Zion.)

Fifthly, *It will weaken their Hands too, and so make the Place the more easie to be taken; for there is (I must tell it between thee and I) Multitudes of this sort of Cattel got in among them, that I shall make the City too hot for, e'er I have done.*

Many Hypocrites in *Gods* Church.

Sixthly,

Sixthly, *This will cause* Religion, *also, it self to become very contemptible.*

Seventhly, *Hereby he will (which is more than all)* dishonour God; *and cause him to cast him off for ever.*

Eighthly, *And so we shall devour him, and all such at our pleasure.*

Ninthly, *And then hereby he will wound his own* Soul; *and be set in the ready road to* sin *the unpardonable* Sin, *which we cannot cause every one to commit.*

Tenthly, *and* lastly, *It will also greatly rejoyce all us* Devils; *for we love to see Mankind guilty of our* Sin, *which was* Apostacy, *and so fall under our Condemnation: And indeed, there is nothing like this makes them more conformable to our Image: At the hearing of these things, the treacherous* Monster *let the Man go quietly in.*

But behold, on a sudden came another who had an honest heart, whose Name was *Neophitus*: But O how did he bestir himself to block up his way; so that he was at amaze, and greatly fear'd he should never find the City; but whilst he was looking this way and that way, seeing many cross turnings, he saw two or three Men acoming towards him; and *Peccatum*, alias *Ungodliness*, was by him all the while; now as God would have it who should these be, but *True Godliness*, * *Theologue*, with most Noble and Renowned *Thoughtful*; who were come, it seems, to direct poor Strangers the ready way to the City: Now *Godliness* perceiving the poor young Christian amaz'd, asked him what

A young Christian.

* Ungodliness *and* True Godliness, *meet and confer together.*

what he ailed; Ah Sir, said he, I would fain go to Mount *Zion*, that Holy City; and here is a *Traveller* that has so confounded me, that I cannot find the way to it; with that the Heavenly Prince being full of Holy Zeal, cast an angry look upon the *Monster*, and spoke to this purpose; *O full of all Subtilty and all Mischief; thou Child of the Devil; thou Enemy of all Righteousness; wilt thou not cease to pervert the right Ways of God?* I have heard of you in my *Travels*; and have I now met with you? I shall tell you News will make you tremble before I leave you.

Ungodli. Sir, you seem very hot, and have not lost your spirit I perceive, though you have met with no better Entertainment abroad where you have been.

Godliness. I thought how you would insult over me; you shew from whence you proceed; Sir, it has been through your deluding and ensnaring Wills that I have been so slighted: You and your Hellish Master have put me into such a Disguise, that most of the Inhabitants of the Earth do not know me; besides, you have put out all their Eyes,& fill'd their Hearts with bitter Enmity against me; but do not suppose I am therefore discouraged, or think the worse of my self; for I have met with as good usage as my Master *Christ* did when he lived here on the Earth. I do not doubt but you have met with Entertainment to your Masters Content.

True Godliness *abominably abused.*

Ungod-

Ungodli. Troth friend, thou saist right, all the World is in love with me; and their Doors are wide open to me where ever I come; and doth this grieve you?

All the World in love with Sin.

Godli. It would be strange should I rebuke your *swearing* and *vain-glorying*, sith you are such a *foul Monster*, that is made up of every *Sin*, being the very Essence of *Wickedness* and *Transgression*; but do not wonder if I am troubled to hear of your great success in your *Soul-undoing-Travels*. Oh! my Bowels, my Bowels! poor Mortals what have they done.

Ungodli. you want I believe a *Cordial*; the News I tell you, I see makes you sick, but pray blame me not: Why should not I be as true to the Interest of my great Master, as you are to yours: Sir, I cannot do otherwise.

Godli. I know indeed your Nature is such, that if you should cease serving *Apollion*, your *Hellish Prince* and *Sovereign*, you would cease your self, or lose your very Being: But this will not serve your turn.

Ungodli. I know not what you mean; but if you please, let us discourse a little about our *Travels*; What may the reason be that I am so generally embraced, and you slighted,

Why is Sin *so generally embraced, and Godliness hated.*

Godli. I have given two Reasons of it already, and for the sake of this poor young *Christian* that is by, I will discover other Causes and Grounds of it.

First, 'Tis because you seek in all your *Travels* how to please and gratifie the *Flesh*, and

and I contrariwise teach them to crucifie the Flesh, and keep it under, and make no *provision for it, to fulfil the Lusts thereof.*

Rom. 13. 14.

2. You teach men to mind the good only of their Bodies, and never regard their Souls; nay, make them think (if you could) they have no Souls at all to mind: But I tell them they must prefer the Good and Well-being of their Souls, a thousand times above any thing they judge may be for the Delight or Profit of the outward Man; because 'tis *worth more than all the World.*

Mat. 16. 26.

3. 'Tis because you, by the help from your Master and their own deceitful hearts, have made more Brutes of Millions of them, as if they were created for no other end, than to please their sensual Appetites.

4. 'Tis because the Presents you offer to them, agree and suit so well with their evil and depraved Natures, which can only savour such things; but my Dainties none can relish, but by *Faith*, which only belongs to the *New Creature.*

5. 'Tis because your things are present things, to be had and enjoyed now; but the best things that I offer them, are not to be had till hereafter.

6. In a word, 'tis because you have so hardened their Hearts, and blinded their Minds, by appearing to them in such a false and treacherous Disguise, that they, (poor Creatures) generally take you to be a Friend, tho' the worst Enemy to them under

under the Heavens, designing nothing less than to destroy and damn their Souls for ever.

7. Lastly, 'Tis because my blessed Sovereign, hath for Reasons best known to himself, finding them so evil, hid the things of which I speak, from the greatest part of mankind, and only revealed them to a few. *Mat.* 11. 25.

Ungodli. I am glad you have no more to say, you Enemy of Hell; I see how odious you render me; what I have done I will still do, and under the same Disguise I have appeared I will appear; and I have troth put you into a Disguise too, and could tell you, fool, that this is one reason you are entertained by no more; I have put you into a *Seditious, Factious, Ignominious, Contemptible* and *Melancholly One*; and in it I will keep you in spite of your teeth, do your worst, Sir; I regard you not, since I am beloved by Emperors and mighty Potentates of the Earth: I shall never be without Credit, and whilst I have so many wise and learned ones to plead for me and take my part, * I warrant you I shall make your company thin enough; if that won't do, you know I have another way to deal with your Favorites; my Slaughtering Boyes and Weapons are ready for them, and though you think 'tis like to get this Youngster out of my Clutches, you will find your self mistaken; for I, in the face you and your two Champions, will shew you some of my skill.

Satan hath put True Godliness *into a Disguise or frightful Visard.*

A great Combat between a young Christian and Sinful Temptations.

Godli. Silence your blasphemous Tongue, I will try a Bout with you, and it shall cost me my Life, and the Life of my two Servants, but we will safely conduct this honest Soul to the City of God.

Ungodli. Hey Boys up go we, By mighty *Beelzebub*, I'll to't then; come doubtful Soul, be wise and venture no further; don't you see how many cross wayes and turnings there be, *&c.*

Neop. I am at a loss indeed, but I hate you, for what I have heard now from you.

Gods Word the only Guid to Sion.

Godli. Child, here is a blessed Directory for thee, that shews thee the way plainly (with that he put a *Bible* into his hand) and *Theologue* opened the meaning, and gave him the true sense of it, so that he plainly; saw that the way, more generally, was Christ himself as Mediator. 1. As a Priest, to die for him, to appease the wrath of God, and satisfie Justice. 2. As a King, to subdue this Tyrant *Sin*, and to rule in him, and reign over him, according to those holy and wholsome Laws and Ordinances, contained in that Book (which he held in his hand) 3. As a Prophet, to teach and instruct him. 4. As a holy Example or Pattern to imitate and follow. But more particularly he saw the way into the City was by Repentance, Faith, and Obedience, *&c.* then he rejoyc'd and praised God.

The true way to Sion *opened.*

Ungodl. Do you rejoyce, Friend? I will assure you, your danger is great, if you go further; for there are mighty Armies coming against this City.

Godli.

Godli. Do not regard him in this thing, *Who can harm thee if thou be a Follower of that which is good?* They can't take away thy God nor thy Christ; no, nor thy Peace: the same troubles and dangers attended those Saints who are now shining and triumphing in Heaven, and that power that help'd them is ingaged for thee; besides, thy trouble and dangers here are but for a moment, they will soon be over, but if thou wilt seek to save thy life and escape them, thou wilt lose thy life, and be exposed to eternal death and danger in Hell; besides, thy profit will be more than thy loss; *Godliness with Contentment is great gain*; nay, and let me tell thee, The City has been besieged near this Six thousand years, and yet it holds out still; do not fear, for God hath promised to be a Wall of Fire round about it.

1 Pet. 3. 13.

True-Godliness *refels all sinful Temptations.*

1 *Tim.* 6. 6.

Zech. 2. 5.

Neop. Come Sir, let's go.

Ungodli. Go, you are not mad, are you? Some thousands of people have disserted the City: and is this a time to go thither?

Godli. It was so, because they were never quite out of love with this vile monster *Sin*, nor throughly Converted; but hark! because *Demas* leaves this City, must *Paul* do so too? or because many forsook Christ, and walked no more with him, shall his holy Apostles forsake him? Or because the greatest part of the World go in at the Broad Gate, wilt not thou go in at the straight?

The cause of Apostacy.

Neop.

Neop. God forbid, Sir, this Fellow is I see a Deceiver.

Ungodli. Don't abuse me, I am thy Friend, and would have thee pity thy self; for this City no man regardeth.

Godli. You are none of his Friend, but contrariwise his Enemy and a Murderer: Poor Soul, this is the same that was said of *Zion* of old time.

Ungodli. The Laws and Ordinances, Friend, are very hard and difficult to keep.

Christs Commands and Precepts hard to the Flesh.

Godli. They are hard indeed to the Flesh, yet to the Spirit very sweet and easie, and not grievous, as the Apostle testifies; nor to the Flesh so hard neither as was the service and work Jesus Christ performed for thy sake; besides, set the necessity of doing thy Duty against the difficulty that attends thee in it, for the Honour of God and the bearing up his Name in the World is concern'd in it, together with the increase and strengthning of thy Graces, with the blessed Peace and Comfort of thy precious Soul; for the *Lord meeteth him that rejoyceth and worketh Righteousness, and that remembers him in his ways*; besides, consider the Recompence that attends this difficult Work; *Moreover, by them is thy Servant warned, and in keeping of them there is great reward.*

Isa. 64. 5.

Psal. 1.

Ungodli. There is Salvation to be had Sir without the Walls of this City.

Godly, There is no promise of Salvation made to those who sin against their Light, and willingly refuse to follow Christ: the Promise

Promise runs to the Obedient Soul, to them that obey him, to them that keep his Commandments; besides, without are *Dogs, Sorcerers, Whoremongers, Murtherers, and whosoever loveth and maketh a lie.* Rev. 22.14

Ungodli. Come say what you will, they are poor, mean, and despiable people who are within the City; how many noble, wise, and mighty Men after the Flesh have their habitations there?

Godli. Thus the *Jews* said of old, *Have any of the Rulers, or the Pharisees believed on him? but this people who know not the Law are cursed.* Joh. 7. 47, 48, 49.

Though they are outwardly poor, many of them, yet they are inwardly rich, poor in Temporals but rich in Spirituals; but hark, *God hath chosen the poor of this world rich in Faith, heirs of the Kingdom which he hath promised to them that love him;* Jam. 2. 5. besides, there are some Rich and Honourable, and have been in all Ages, who dwell in this City; St *Paul* doth not say, *Not any mighty or noble are called.* 1 Cor. 1. 26

Ungodli. The greatest part of the World value other Cities far above it.

Godli. The whole World is said to lie in Wickedness, and the greatest part of it. Souls are deceived by this cunning Impostor, and hence it is they love Darkness rather than Light; the *Way is narrow, and the Gate strait that leadeth unto Life, and few there be that find it.* Mat. 7. 14.

Ungodli. Alas, the Inhabitants are at variance, the City is divided, and they love not one another.

Godli. I must confess, now thou hast hit it; this is too true, but what tho! when was the true Church without Divisions? was it not so with the *Corinthians*.

Ungodli. Say what you please, they are all but a company of *Schismaticks* and Vile *Hereticks*.

Gods People always accused for Heretick's, &c.

Godli. Soul regard him not; the Papists always after this manner charged the Saints and Servants of God, because they left their polluted Synagogue: 'tis one thing to be accused thus, for leaving the True Religion, and Church of God; and another thing, to bear this brand, for forsaking and separating from a false Faith and Church; for so all true Protestants ever affirm'd and maintain'd the Church of *Rome* be, after *that way you call Heresie. So I teach Men to Worship the God of their Fathers*, &c.

Act. 24. 14.

Ungodli. Come, come, Friend, if you will be so venturous to go unto this City, you will not be able to abide there long; and if you subject to Gospel Ordinances, and become a Citizen of *Sion*, and afterwards fall away and differt the place, your state will be sad, for then you will not only bring up an evil report upon the City, but also must perish for ever; for there will remain for you no more Sacrifices for Sin.

No falling finally from a state of true Grace.

Godli. Let not this frighten thee, poor Soul; for God hath promised to put his Fear so into thy heart, that thou shalt not depart from him; his Covenant is an everlasting one, ordered in all things, and sure, and whom he loves he loves to the end, *&c.*

The

The very same whom *he calls he also justifies, and them whom he justifies, them he also glorifies.* Christ gives to all his Sheep eternal Life, and none of them shall perish, nor can any pluck them out of his hand. Rom. 8. 30 31. Joh. 10. 28.

Ungodl. Friend, you are a vile Sinner, and not worthy to have a dwelling in the City of God; for the Truth is, 'tis a lovely place, and too good and honourable for such as you are.

Godli. Thou shewest thy subtilty, poor Soul, 'tis his Master *Apollyon* that instructs and teaches him his Lesson; *What a Serpent is here?* One while 'tis a bad City, and not worth regard, and what not; and now 'tis so good, he would perswade thee thou art not worthy to have a dwelling in it; suppose it should be so, wilt thou therefore refuse to go thither? Art thou worthy of the Bread thou eatest, or of the Drink thou drinkest, or of the Cloaths thou weares? Why yet thou dost not refuse those things because of thy own unworthiness; even so do not harken to this cursed Impostor, and refuse Christ his Merits and his Ordinances, and a place in this blessed City, because not worthy of any of them, the more unworthy thou seest thy self to be, the more welcome thou art there; come along with us.

Our unworthiness no ground of neglect of our Obedience to Christ.

Ungodl. If thou steps one step further, I'll raise all the Forces of Hell upon thee, my Armies are approaching to my Assistances; therefore I conjure you in the name of *Apollyon*, and *Belzebub*, and all the Powers of the *Infernal Lake*, to desist your purpose;

What say'st thou, wilt submit thy self to my Mercy, and subject to my Authority.

Nep. Blessed be God, I fear thee not, I have found out this day mine Enemy, thou Child of the Devil, dost begin to threaten me? I yield my self conquered, but not by the force of thy Arms; come holy Prince and Brethren, let us go to Mount *Zion*, 'tis the City of my Father, of whom glorious things are spoken. O how I long to be there! pray let us be gone: Then they all Four fell a singing of *Psalms* of Praise and Thanksgiving to God; which the grim Monster perceiving, began to foam and rage fearfully, and *Apollyon* who look'd on all the while, grinn'd his Teeth to see the Combate end thus to his loss, and also cast a most terrible look upon poor *Thoughtful*, and could hardly forbear (to revenge himself) by falling upon him, but that he saw he was compleatly Arm'd from Head to Foot, with his Sword drawn in one hand, and his Shield in the other, having all his Glorious Retinue with him; the Tyrant hereupon began to slink away, but before he went, swore he would e're long blow up the whole City at once with Gun-powder; but *True Godliness* seeing what a rage he was in, called to him, and told him he had sad News to Acquaint him with.

Christian well Armed is in vain Assaulted Sin and Satan vanquished.

Ungodli. What is that?

Godli. What; for certain there is a Warrant sign'd and seal'd, and already gone out against you to Apprehend you, and bring you to the Judgment Seat.

Ungodli.

Ungodli. Who shall try me?

Godli. You will hear that e're long.

Ungodli. A pretty Story!

Immediately all the Powers of Hell vanished in great disorder, the Tyrant being somewhat startled at the News he heard; and the Three Noble Worthies with the Heavenly High-born Prince *True Godliness* with much joy, and got all safe into the holy and beloved City; of which in the next place, I shall give you a brief Description.

CHAP. X.

A Compendious Description of Mount Zion *the City of God, that is now, and always hath been Besieged by the Powers of Darkness, together with the Reasons why it holds out still.*

The Glory of the City of God opened. Mat. 16.

FIrst, as to its situation, 'tis very beautiful, being built upon a firm and everlasting Rock, Jesus Christ; *Upon this Rock will I build my Church.*

The Foundation of it. Isa. 28.16.

As touching its Foundation, mark what the Holy Scripture saith, *Behold I lay in* Zion *for a Foundation, a Stone, a tried Stone, a precious corner Stone, a sure Foundation,* &c. Also the Foundation of the Walls more especially are Garnished with all manner of precious Stones, as *Jasper*, *Saphire*, *Chalcedon*, *Emerauld*, *Sardonyx*, *Sardius*, *Chri-*

Rev. 21.19 20.

Chrysolite, Beryl, Topaz, Chrysoprasus, Jacinth and *Amethyst.*

The Walls of it are four.

Thirdly, The Walls that compass the City about are impregnable; they are four in number: *We have a strong City; Salvation will God appoint for Walls and Bulwarks.*

Psal. 26. 1.

The first Wall is the *special Providence of God; Hast not thou made a Wall about him?* &c.

Psal. 34. 7.

The *Second* Wall is, the *glorious Protection of the Holy Angels, the Angels of the Lord incamp round about them that fear him.*

The Third Wall is, *All the Attributes of God gloriously exerted, or put forth to defend and secure it*: and thus he is said to be *a Wall of Fire round about her.*

Zach. 2. 5.

What built with.

Psa. 122. 3. Ephe. 2. 19, 20, 21, 22.

The Fourth is, its *Holy Disciple, by which it becomes distinct and separated from all Cities on Earth.* This *City* also, is built up with precious living Stones, being most rarely and curiously compact, or *fitly framed together, for an Habitation of God through the Spirit.*

The Laws of it.

Fifthly, As to the Laws and Statutes of it, they are all contained in Christs *New Testament*; the Holy Scripture being the great *Magna Charta* of the Church.

Sixthly, As touching the Government of it, *the Lord Jesus is the Chief or Supream Ruler, Judge, and Law-giver, of this Spiritual Corporation*; and under him are Bishops and Deacons, *&c.* who are appointed by him to administer *Justice* and *Righteousness* to all its Inhabitants.

Seventhly,

Seventhly, The Trade or Merchandize of it, *is better than the Merchandise of Gold*, &c. They all deal in one and the same Commodities, *fetching their riches from afar*, where their blessed Correspondent, Jesus Christ is, and makes them glorious and quick Returns. They deal not in any prohibited, counterfeit, nor corruptible Goods,

The Trade and Merchandize of it.

As to the Nature of this Cities *Commodities.*

1. They are of a *Soul-enriching Nature*; their Worth not to be valued.

2. they are *Needful Things*, being all of *absolute necessity.*

3. They are such *Commodities* that will make the Nation, People or Person that buyes them, *happy for ever*; and they cannot be happy indeed without them.

1. They deal in and for the *Truth*, which is offered to sale on easie terms every day whilst the Market lasteth; which there is fear will end ere long. This City is the *Pillar* and *Ground of Truth*: O buy it therefore, and sell it not.

1 Tim. 3. 15.

2. The second thing is a *Soul-converting, and Soul-enriching Gospel*; *The Law shall go forth of* Sion, *and the Word of the Lord from* Jerusalem.

Micah 2. 4.

3. The third Commodity is, The *Gifts and Graces of the Spirit.*

4. Another is, *The Pearl of great Price*, worth ten thousand Worlds.

Eighthly, Now as the Trade and Commerce of this *City* lies principally in *Merchandize.*

A Glorious River in the City Sion.

dize fetcht from afar, so there is also a glorious River which runs through every Street, which is *Navigable*, by means of which all those glorious Commodities are convey'd to it; whereby the City is wonderfully Enriched: Now this *River proceeds from the Throne of* God *and the Lamb, and is as clear as Crystal*; the Nature also of the water of this River is admirable.

Rev. 21. 1, 2.

The Nature of the Water of this River opened,

For, *First*, it will heal all Diseases of the Inward Man, as *Spiritual Blindness*, &c.

Secondly, It Infallibly Cures, the *Consumption*, or decay of *Faith*, *Love*, *Zeal*, &c.

Thirdly, It brings down the Tympany of *Pride*, and makes a man very Humble and little, in his own Eyes.

Fourthly, It is good against the *Tremblings* of the *Heart*, and makes a Man Courageous in *Christ*'s Cause, in an Evil Day.

Fifthly, It Cures *Spiritual Deafness*, making a Person very quick and ready to hear what his Duty is.

Sixthly, It is an excellent Remedy, to purge out all *Noxious Humors* of the *Soul*, from whence most Distempers flow; making a man sound at Heart, and Holy in Life.

Seventhly, It will restore a lost *Appetite*, and make a Person relish well, the Food of *God*'s Word.

Eighthly, It is a most soveraign Antidote against the *Plague of Sin*; insomuch, that a man, if he chance to fall amongst Infected People every day, it will preserve him from danger.

Ninthly,

Ninthly, It will revive a *Fainting Spirit*, and set *broken* Bones; as *David* found by Experience.

Tenthly, 'Tis excellent good against *Spiritual Barrenness*; also, it Cures all Diseases of the Tongue; a Distemper that most Professors are addicted to.

Eleventhly, 'Tis good against *Weakness* of the *Hands*, and *Feebleness* of the *Knees*; so that 'twill cause *a lame man to leap as a Hart*. *Isa.* 35. 6.

Twelfthly, It Cures all *Distempers of the Head*; occasioned by *Heresies* and *Erroneous Principles*, that corrupt the Understanding.

Thirteenthly, It is *Water of Life*; he that drinks of it, shall never die.

Lastly, This *River* hath Three special Streams: 1. *The stream of Ordinances.* 2. a *stream of Heavenly Graces.* And the *Third* is, *a stream of Precious Promises.* 'Tis no marvel, these things considered, that this City is Besieged by the Powers of Darkness. *This River hath three streams.*

Ninthly, As touching the *Priviledges*, *Franchises*, and *Immunities* of this *Spiritual City*, as they are great, so they are many. *Shewing what the Priviledges of the City* Sion *are.*

1. Freedom from *Sin*, *i. e.* from the *Guilt*, *Filth*, *Power*, and *Punishment* thereof, which comprehends *Pardon of all Iniquity.* This Freedom cost dear; no less then the Price of *Christ's most Precious Blood.* Also 'tis a Sealed Freedom, *Sealed by the Holy Spirit.* *Thirdly*, 'Tis a lasting Freedom, never to be revoked, by the Giver, nor

forfeited by the Receiver; *I will remember their Sins no more.* 2. *Priviledge*, is Union with God. 3. *Justification.* 4. *Sanctification.* 5. *Adoption.* 6. *Acceptation.* 7. *Free access to the Throne of Grace.* 8. *Communion with the Father and the Son.* 9. *Fellowship with Saints* 10. *Peace of Conscience.* 11. *Joy in the Holy Ghost.* 12. *A glorious Habitation in this City.* 13. *Divine Protection, or sure refuge in God.* 14. *A Right to the City Stock, which is the unsearchable riches of Christ.* Amongst many other things respecting the City Stock, these three are comprehended. 1. A Right to all the *Prayers* made three. 2. To the *Promises* that belong to it. 3. The Stock or store of Food or *Spiritual Provision* laid up in it; God having said *her will satisfie his Poor with Bread.* 16. *Liberty*, or a proper Right to come and drink of, and wash in, and have all other *Blessings* of the *River* mentioned before. 17. A Right of *Voice* in chusing all sorts of Officers. 18. The Benefit of the *City-Guard*, which are an *innumerable Host of Angels.* 19. An Assurance of *Eternal Life.* 20. Lastly, When they die, to go to Christ, or to have a dwelling Place with the glorified Saints above.

The Stock of the Holy City.

Psal. 132. 15.

But let this be premised, That none but *True Citizens* are to have these Privileges. If any get in by Policy, whose Hearts are not right with God, let such know they have no Right nor Lot in these Matters.

Now the Reason why this City holds out, notwithstanding 'tis and has been long besieged

ſieged by theſe mighty Armies, who ſeem to come up on the breadth of the Earth, againſt it is,

1. Becauſe, tho' it be but a little City, (comparatively to the City *Senſuality* and *Great Babylon*) yet 'tis a ſtrong City, being (as you have heard) built upon a *Rock*, and the Throne of *God* and the *Lamb* is in it, *God dwelleth in* Zion, *ſing Praiſes*; *'tis the habitation of his Holineſs, and the place where his Honour dwells.* Alſo in it is a *ſtrong Tower*, which is the *Name of the Lord*; and this *Tower* is furniſhed with glorious *Artillery*, and other *Military Engines* of War to keep off, and deſtroy the *Aſſailants*; for from hence the Almighty diſtributes *Death*, *Peſtilence* and *Famine*, by which he makes dreadful Deſolation and Havock amongſt the proud Enemies and graceleſs Rebels that come againſt it; the murthering Cannon never roar'd out more horror and amazement to Mortals, than doth the wrath and vengeance of an incenſed God from hence, upon all the *Powers of Darkneſs*; he has his *Hailſtones* and *amazing Thunder* with *Coals of Fire*, and *dreadful Arrows*, which he now and then lets fly like *Lightning*, to make the *Inhabitants* of the Earth to tremble. O, this is the place of Security in the day of Trouble; and wo be to all them that fight againſt *Mount Zion*. Doth *Apollyon* and the *Tyrant* think to prevail againſt this place? they may indeed *tread down the outward Courts*; but the Promiſe is, *The Gates of Hell ſhall never prevail againſt the Church.* Yet

The reaſon why this City, *tho' beſieged, yet ſtill holds out. A ſtrong* Tower *in the* City *of God.*

Rev. 11. 2.
Mat. 16. 18.

Yet nevertheleſs *Sin*, that *bloody Traveller* (tho' he lately received a great Blow by *True Godlineſs*, and loſt his Prey, being forc'd to retreat in much diſorder, did not deſiſt his Helliſh Enterprize againſt this *Town Religion*, or the *City of God*; but was reſolved to try what he could do in a clandeſtine way, in order to the ſpoiling and ruining of the Inhabitants thereof; which to effect, he forthwith makes up to the Walls, and having Information from his Maſter *Apollyon*, that the *Porter*, who had the Charge of one of the Gates, was off his Watch, he haſted up to ſee if he could not get in thereat. The Name of the *Porter* is *The Fear of God*; and by this means he got in part of thoſe Armies that were headed by *Lucifer*, *Beelzebub* and *Apollyon*, which were made up (as you heard) of the *Luſt of the Fleſh*, the *Luſts of the Eyes*, and *Pride of Life*; by which means many within the Town were overcome by *Covetouſneſs*, *Pride*, *Vain Glory* and *Senſual Pleaſures*; and theſe being overcome by *Surfetting* and *Drunkenneſs*, greatly weakned the place, and brought it into contempt abroad, opening the mouths of the Ungodly wide againſt it; who poſitively aſſerted the Inhabitants were as worldly, proud and carnal as thoſe of other Cities.

The way that Satan *prevails to the hurt and detriment of* Sion.

Secondly, He alſo prevailed another way, through the Treachery of one Mrs. *Heart*, who, like a *curſed Incendiary*, wrought much Miſchief amongſt them, and baſely corrupted multitudes of them, by lodging one

one *Hypocrisie* in their Houses, a *notorious Villain* as most in the world.

Thirdly, He got also in amongst them by the means of a Beggarly Rascal, called *Sloth*, alias *Security*, alias *Idleness*, who took many of them off from their Duty, these much pleased themselves with the bare Name of *Religion* and *Christianity*, crying out, *The Temple of the Lord*, *The Temple of the Lord*, &c. and yet were great strangers to the Life and Power of *Godliness*, having Lamps, and but little Oyl. Alas! how should it be otherwise? For they were so basely drawn aside, and deceived by *Sin*, that they neglected their business, and not with that care and diligence (as became them) followed their Trade; and hereby they grew very poor and low in Grace and spiritual Experiences.

And I think it may not be amiss to shew you here, how *Sloth*, *Security* and *Idleness*, &c. brought this *Poverty* upon them.

1. It was by causing them to be much abroad, finding faults in others, when they should have been at home.

The cause why some grow poor in the Holy City.

2. By causing them to neglect attending the Exchange-time; I mean, the solemn Meetings of the Citizens in the *Temple* where God is worshipped, and Knowledge may be had how their Affairs go in Heaven, and also how by putting off (in a lively and chearful manner) their Duties, they might have glorious Returns of God's Mercies.

3. By

3. By not keeping their Books or Accompts carefully, that so they might know whether they got or lost; and hence many of them were ignorant how things stood between God and their poor Souls.

4. Nay, and *Peccatum* found out other ways to plague and spoil the City, by enticing Mrs. *Heart* to let in amongst them one *Unbelief*, alias, *Distrust*; who perswaded many not to venture much Goods on Shipboard, Sayling being now grown so dangerous; but to drive a poor, petty, private Trade.

Moreover, This homebred Enemy *Unbelief*, caused some of them to depart from God, and to doubt of his Faithfulness; by which means, their Hands were greatly weakned, and the *cursed Monster* prevailed exceedingly.

5. He surprized some of the *Watchmen*, filling their hearts with many sad thoughts, by bringing one upon them, called *Slavish Fear*; who made them too much neglect their *Duties*, and not maintain their ground, nor give warning of the approaching danger the City was in.

6. He did much mischief to the City, by dividing the Inhabitants, or causing of sad Animosities and Divisions amongst them, and thereby alienated their Affections one from another; nay, and some of them were almost prevailed with to Trade with the City *Babylon* for a parcel of *Detestable Traditions*; and some others were enticed by the *Lusts of the Eyes*, to deal with the City

City *Sensuality* for some of her abominable *Fashions*.

7. Also, Divers, who were lookt upon as *Brave Champions*, were secretly and cowardly slain by him; and others were seiz'd and carried away captive, who sallied out upon the Enemy.

So that (in a word) by one means or an other (by the help of *Apollyon*) he greatly succeeded in his Design upon the *Holy City*, which so heightned or raised his Spirit, that at last he broke forth into an (amazing, haughty and Soul-frighting *Triumph*; to the effect following;

CHAP. XI.

Sin *or* Ungodliness's *haughty Triumph.*

PEccatum, alias *Ungodliness*, by this time perceiving how wonderfully he had prevailed, and that there was no place wherever he came, but by one means or another he got Entertainment; being made the only Joy and Darling, of the greatest part of the whole World, all bowing and bending to him, and willingly becoming his Slaves and Vassals, brake forth into a Vain-glorious Triumph, after this manner.

O how I am Exalted, who is like unto me, or may be compared with me in the whole Universe! how like a low shrub, and contemptible Fellow, doth *True Godliness* look, he is glad to trudg on Foot, when I am mounted on Horse-back, whilst Thousands sound their Trumpets before me, and behold what Renowned Emperors, and Mighty Potentates do follow me in Chains and Fetters, as amazing Trophies of my All-conquering Arm. *Godliness* rejoyces, when he can subdue here and there two or three Souls, and they too, are but part of the refuse of the Earth; but I Mighty, I overcome Millions, nay, subdue Thousands in an hour, and those of all sorts: And though I use them at my Pleasure, put out their Eyes, and make them grind at my Mill, and do the Devils drudgery, yet behold, how contented and well pleased the Fools are, they hang upon me, hugg me, cleave to me, and by no means can the Powers above allure them to leave me; the thoughts of forsaking me, and losing my sweet Company, is as bad, nay, worse than Death to them; do you think they have no more Wit, than for the Vanity of a Parnon, or trifle of inward Peace, or Joyes of Heaven, to forgo the wonderful Glories, Riches, and Pleasures, I offer them on Earth.

The deceitfulness of Sin.

But alas, why talk I thus? I do not only make them happy here, as far as the Flesh, World and Devil can do it; but promise them Bliss also to *Eternity*, when ever they die:

die: on easier terms too, than any Body else will, I am sure. If they will beleive me, let them be as wicked as I or Hell can make them, and continue so too until Death seize them; yet with a *Lord have Mercy upon us*, they all go to *Heaven*: And what would they have trow? I teach them to live *viciously*; and yet die *happily*: And that's the thing, I find, they so greatly desire.

Is there any like me, Sirs? Look, and you'l love me. Did *Godliness* ever raise any of his Followers to so high Grandeur, as I have mighty *Mahomet*? Ah! what a pritty Knack did I infuse into his Noddle, whereby I, in a moment, subdued many Millions; and have them still as fast in my Chains, as ever? And, O what a vast Treasure have I brought into his *Holinesses Coffer*, by that fable *Christ*? (to use one of the *Pope*'s own Phrases.) If I should rehearse the Wonders I have done, I should doubtless be strangely admired.

The Blasphemy of the Popes.

And upon this, there was a dreadful Noise heard, and terrible Lightning flasht forth in his very Face: Also, the Rocks and Mountains seemed to shake and cleave asunder; so that the *Monster* began to tremble, and cry'd out; *Lord Beelzebub, what's the matter?*

Belze. I can't tell; something more then usual.

With that, he suddenly heard one cry like *God*'s Vengeance; *Seize him! seize him! Lay hold on the Monster of Pollution, cursed Sin, and bring him to the Judgment Seat!*

Upon

Upon this, all were ſilent, and the *Devils* who look'd as pale as Aſhes, whiſper'd *Peccatum* in the Ear, to be gone with all ſpeed; and on a ſudden, he fled away ſo ſwiftly, that before the Officers came to apprehend him, he hid himſelf.

CHAP. XII.

Wherein you have a Hue and Cry *after* Tyrant Sin: *Alſo, who they are, that purſue him: Together, with the manner of his Apprehenſion, Arraignment, Tryal, Sentence, and Condemnation.*

NOW, at laſt, after all the horrid and deteſtable Villanies committed by the Bloody, Rebellious, and Trayterous *Monſter Sin*; we ſhall proceed, with what ſpeed we can, towards his *Tryal*: But he, being already Alarm'd with the News of the purſuit that was like to be made after him, got away, and hid himſelf, in ſome or all thoſe Houſes where he had been entertained. Therefore, the Great and Mighty *Jehovah* (if I may with Reverence Speak it) orders a *Hue and Cry*, or rather a *Proclamation* to be iſſued out, to Apprehend

hend him; to the end he may be brought to a *Legal Tryal*.

Now the *High Constable*, that hath received the *Hue and Cry*, is *Divine Providence*; who, by the *High Sheriff*, * was ordered (that he might the better seize him), to appear sometimes on a White-Horse, attended with Mr. *Gospel*, *Soul-Pity*; at another time, on a Black Horse, attended with Mr. *Sadness*, *Mourning*, and *Terror*.

Who they are that pursue the Tyrant.
* *Divine Wisdom.*

3. Sometimes on a Pale-colour'd Horse, attended with Mr. *Pining*, *Famine*, and *Pestilence*.

4. Sometimes on a Red Horse, attended with Mr. *Cruel*, *War*, *Fire*, and *Sword*.

5. And then, as there was occasion, he rides on a Speckled Horse, attended with Mr. *Mercy*, mixt with *Judgment*.

And for the more easy finding him out, there were Three other worthy Gentlemen, in the King's Name, warn'd to assist him, viz.

Mr. { *Theologue*, with his Sword drawn in his hand. / *Opperation of the Spirit*. / *Enlightned Conscience*.

The *Proclamation*, or *Hue and Cry*, was to this effect:

These are to will and require, and strictly to command you, in the great and dreadful Name of the incensed Majesty of Heaven and Earth, King of Kings, and Lord of Lords, to search diligently for find out, and forthwith seize

ſeize and apprehend that Notorious, Trayterous, and Blaſphemous Monſter, called Peccatum, *alias*, Sin, *alias*, Ungodlineſs, *alias*, Iniquity, *alias*, Tranſgreſſion, *&c. Who hath been travelling up and down, from Place to Place, from Country to Country, from Town to Town, from Family to Family, and from one Perſon to another; breaking all the good Laws of* God, *Nature, and Nations, and by ſecret Wiles and Diabolical Devices, and ſubtil Inſinuations, hath deceived, undone, and eternally deſtroyed many Millions of Souls. As touching his Perſon, his Name ſufficiently deſcribes him; He is a ſtrange Monſter, transforming himſelf into almoſt what Shapes he pleaſes: Sometimes appearing like a Lyon, ſometimes like a Dove,* &c; *but moſt commonly like a Serpent, with a Sting at his Tayl, and the Terreſtial Globe in his Hand; which ſignifies the* Pleaſures, Honours *and* Riches *of the World, which he offers as a* Bait, *to catch or beguile his Prey.*

Now, upon the *Hue and Cry* there are large and wonderful Promiſes made toall ſuch that ſhould fully,readily,and heartily diſcover him; and, to the uttermoſt of their power,endeavour to ſeize and aprehend him: ſo that he might be put to Death. And, on the other hand, there are moſt dreadful Threats of *Wrath*, and *Eternal Puniſhment*, denounced to all ſuch who ſhall willingly or wittingly hide, cover, or conceal him, or not ingenuouſly confeſs him, and yield him up into the Hands of *Juſtice*. The Nature of which *Promiſes*, and *Threats*, are as follows.

Je-

Jesus Christ, *by the Infinite Wisdom and Grace of* God, *King of Saints, and King of Nations, Mediator of the New-Covenant; and, by the Eternal Decree and Appointment of* God *the Father, Judge of the Quick and Dead:*

To all the Children of Men scattered upon the Face of the whole Earth; the Delight of my Heart; whom I loved, and laid down my Life for: *Sendeth Greeting.*

Jesus Christ *his gracious Salutations to all the Children of Men.*

KNOW ye and understand, That, *There is a notorious Traytor, Rebel, and bloody Tyrant, called* Sin, *alias,* Ungodliness, *&c. who hath, for near these Six Thousand Years, gone up and down in the Earth, with* Apollyon, *Prince of Darkness; like a bloody and an unsatisfy'd* Monster, *deceiving, tearing in pieces, and utterly destroying Millions of poor Souls: And that which wounds and grieves my tender Heart, is to see so many of you (whose eternal Good I earnestly seek) and have sought (as witness the shedding of my*

most precious Blood) *to love, approve of, hide, conceal, and connive at this curſed Enemy of mine, and of their own Souls: Therefore whoſoever he be that ſhall hear the joyful Tidings of my Goſpel, and have the knowledge of my abſolute Will and Pleaſure contained therein, or otherwiſe have ſufficient Means to diſcover the Evil of Sin, to him who ſhall readily, willingly and ſincerely diſcover, confeſs, and endeavour to take or apprehend this mine Enemy, ſo that he may be crucified, he ſhall have a full and everlaſting Pardon for all and every of his former Evils, Treaſons, Rebellions, Blaſphemies, with all manner of Omiſſions, Commiſſions, Faults, Frailties, Deviations, Iniquities and Tranſgreſſions whatſoever in his loving, liking, countenancing or cheriſhing of this dangerous and cruel Adverſary of his Soul; and not only ſo, but ſhall alſo be received into my Favour, and become a Son or Daughter of God, and have my precious Grace infuſed into his Heart, with liberty of free Acceſs to the Father, in my Name, for all good things he ſtands or ſhall ſtand (at any time) in need of: Beſides, he ſhall have a place in my Houſe, and* I will come unto him, and ſup with him, and he with me; *and not only ſo, but ſhall be made an* Heir *and* Joynt-heir *with me of all that Glory and Felicity which God the Father hath raiſed me to, or promiſed to give me (as I am Mediator) in his Bleſſed Word. ſo that* he ſhall ſit down with me on my Throne, *and have* a Crown of Glory, *and* reign with me for ever and ever. *And*

Many great and precious Promiſes made to all that ſeize, confeſs and crucifie Sin.

Rev. 3. 20.

Rev. 3. 21.

the end theſe Promiſes may be ſure, firm and unalterable, I give you my Word, my Covenant eſtabliſhed upon the immutability and Oath of God; alſo ratified and confirmed by my Blood, *and ſhall be ſealed to you by the* Holy Ghoſt. Heb. 6. Eph. 4. 30.

But on the contrary, Whoſoever he be that ſhall refuſe to come in, or not accept of this my infinite Grace and Clemency, but ſhall dare to harbour, hide, love, or conceal, or not ſincerely confeſs this mine Enemy, and to crucifie him, I do proteſt and declare by him that liveth for ever, that all their horrid Treaſons, Rebellions, Blaſphemies, Debaucheries, Murthers, Omiſſions, Commiſſions, Faults, Frailties, Deviations, Iniquities and Tranſgreſſions, ſhall be charged upon his own Head; and all my Lamb-like Meekneſs, Sweetneſs and Mercy, ſhall be turned into incenſed Wrath and Fury; ſo that he ſhall find me like a Lion, to tear and rend him in pieces, and none ſhall be able to ſave or deliver him out of my hands, but I will blot his Name out of my Book, *and ſuffer him to fall under the fearful Accuſations and amazing Horror of a tormenting* Conſcience, *and at laſt will* caſt him (*with this cruel Enemy*) into a Lake that burns with Fire and Brimſtone, in the preſence of the Holy Angels, and in my preſence, and the Smoke of his Torment ſhall aſcend up for ever and ever. *Dreadful Threats denounced againſt all that hide or conceal* Sin. Rev. 14. 10 11.

Immediately upon this, the *High Conſtable,* (*Divine Providence*) with his Attendants, went forth to ſearch, find out, *Divine Providence ſent out to ſearch for* Sin.

and apprehend the *Curſed Traveller*, and *Implacable Enemy* of God. But O the Subtilty he uſed to blind the Eyes of poor Mortals, ſo that he might not be diſcovered! For Lo, every ſuſpicious Houſe is now ſearched, where he had been entertained; ſome of which I ſhall here mention, with the ſtrange Devices they uſed to conceal him; every one almoſt having got a Cloak ready to cover him.

Youthſhire *ſearched.*

The firſt Place they ſearched, was *Youthſhire*; and the Cry was, *I not Sin here? Is there none have entertained that horrid Enemy of God. Immediately* Theologue *knockt* at one Door, and at another Door, where brave young Hectoring Gallants lived; and demanded, if they had not let him into their Houſes (*viz.* their Hearts) and made him their Companion, hugging him in their Boſoms, and letting him rule, and ſway the Scepter over them? No, God forbid, ſaid one; Far be it from me, ſaith another: What, I harbour God's Enemy! Do you think I am ſuch a Villain? What means then (ſaith *Theologue*) *the Bleating of the Sheep in my Ears?* Are you not Swearers, unclean Perſons, Gameſters, Drunkards, *&c?* They all replied, to excuſe and hide him; Who, Sir, is without Sin? And tho you will not Swear, yet, may be, you'l Lie; and as touching thoſe things of which you ſpeak, they are but Tricks of Youth. Alas, That which you call our Luxury and Laſciviouſneſs, is but our Gayeties and pleaſant Paſtimes;

Moſt young men hide and conceal Sin.

and

and that which you call Prodigality, is but a true Noble and Generous Spirit: We would have you know, Sir, we are no niggardly Curs.

Now *Conscience* being asleep in these vain and ungodly Youngsters Houses, or otherwise stifled, none of them would confess he was lodged in their Affections; nor will they ('tis to be feared) till the *High Constable, Divine Providence*, comes to search for him on his *Black*, *Pale* or *Red Horse* of *Flood*, *Famine*, *Pestilence* and *Death*, and then they must expect no Mercy.

Then the Search came into the Country of *Nobility* and *Yeomanry* (where dwell many poor *Tenants*) to enquire after this *Enemy*, under the Name of *Voluptuousness Iniustice*, &c. But presently he was denied, and covered under the Cloak of *good Humour*. *lawful Recreations*, and *Humane Policy*, &c.

The House of Riches searched.

After this, the *Hue and Cry* came into the Town of *Riches*, and the *Traveller* was searched for under the Name of *Covetousness*; but here was not one that knew him: Nay, so far (I will assure you) they were from giving him quiet and loving Entertainment, that they cry'd out against him with open Mouth, calling him a *vile* and *cursed Traytor*; but in the mean time, they hid him under the Cloak of *Thriftiness* and *Good Husbandry*. You suspect me, saith one, because I hate *Prodigality*, *Waste*, *Riot*, *Gluttony*, and *Idleness*, &c. Ought not every man to lay up for a Rainy day? I have

The covetous rich mans Excuses for Sin.

Children to provide for? And doth not the Apostle intimate, 'tis the Father's Duty to *lay up for them?* Would you have me turn Bankrupt, and play the Fool (and Knave) as many have done of late? Do I covet any Body's Goods but mine own? or to add to my store, cheat others, or rob the Widow and Fatherless? Come, Sir, you are mistaken; the Villain you seek for, is not here: I love him no better than you do: Alas, I have taught many how to live in these hard times, and to be provident, *&c.* Besides, I could tell you how liberal I have been too: 'Tis not a little that I have given to the Poor, and to the Church and State.

Theologue perceiving this man, after such a confident manner justifying himself, and utterly denying the *Traytor*, was resolved, by the help of Mr. *Conscience*, to search and sift him warily.

Theol. Come Friend, I am not satisfied with you, notwithstanding all your great Flourishes: I am perswaded I shall find *God's Enemy*, I mean *Sin*, the *Bloody Traveller*, in your House; (tho it be not so easie a thing to discover him as in other places where I have already searched;) and by the Name of *Covetousness* too, for all this.

Riches. Ay Sir?

Theol. Sir, I doubt not but by the help of *Conscience*, I shall do it, if he be not utterly stifled or asleep; but if he be, I'le do what I can to awake and rowze him up.

1. Are

1. Are not your Affections set upon Earthly things, more than upon Heavenly? or do not you mind things below, more than things above? Doth not the World run more in your mind than God, Christ or Religion?

2. Do not you prefer the gain of earthly things more than the profit of your own Soul, and so exalt the World above the Word?

3. Doth not your Heart, when you approach near to God in his Worship, run after your *Riches*, contriving then how to encrease your Store?

4. Doth not outward Losses in your Estate, trouble you more than the Spiritual loss of your inward man? Which may be known by the great Complaints you have in your mouth upon the one account, and the little upon the other.

5. Do you not love Son or Daughter more than Jesus Christ? Pray consider this well; for if this should be so, are you not a worldly and covetous Wretch? and can you clear your self herein, when you have so many Hundreds, if not Thousands, for such a Son, and for such a Daughter, and forget Christ, his Church, Ministers, and poor Members, or put them off with less than the fiftieth, if not the hundredth part, or with a Trifle, or nothing at all. Christ his Saints and Ministers, shall hardly have Bread to eat, or Cloaths to wear, whilst your Sons and Daughters are richly clad, and fed sumptuously every day? Nay,

Sin *discovered under the Name of* Covetousness.

do you not lay out needlesly in Toys and Trifles, much more than you can freely part with for Christ's sake? And yet is not *Covetousness* and *Self-Love* lodged in your Heart?

6. Have not the *Papists* and other *Idolaters* done more for the upholding their Superstition and Idol-Worship than ever you did for the true Worship of God? Have not many of them been more thoughtful for the Good of *Holy Church*, (as they call it) than ever you were for the *True Church* of Christ? Doth not the Prophet say, That the Idolatrous Heathen *lavish Gold out of the Bag, and weigh Silver in the Ballance, and hire a Goldsmith*, &c. and all to adorn an Idol? And do you not give grutchingly to the *True God?* and rather tie up your Bags, and keep your Coffers lock'd, rather than lavish out for the adorning your Profession, and holy Gospel? and yet is not *Covetousness* hid in your House?

Isa. 46. 6.

Are you not unsatisfied, and still lusting after more *Gold* and *Silver*, though you have got several Hundreds, if not Thousands by you?

And tho you are not guilty of downright Theft (for that is another Sin) yet have you not got part of your Estate by pinching and griping the Poor, or taking unlawful profit in selling your Goods, or unlawful Interest for your Money? Nay, have you not denied to lend a little Money to a poor Brother, without a Pledge, and taken

taken Usury of him too, contrary to God's Word? And when you give, &c. do you not give sparingly, and not out of a bountiful, chearful and willing mind; nor so much to please God, as fear to displease Man, or Shame, lest you should be judged guilty of *Covetousness?* Have you not suffered the *Cares of this World*, and the *Deceitfulness of Riches to choak the Seed of the Word*, which was once sowed in your heart, or made it become unfruitful?

Have you, as your Riches encreased, or have gathered in, scattered abroad? Have you given to Christ and his People according to your Abilities, and their Necessities.

Come *Conscience*, do thy Office: Hast thou not found the *Cursed Enemy of God* in this mans House?

Conscience. Sir, I have; here he is: his Cloak is too thin and thredbare to hide or cover him from me any longer.

Theolog. Hold them both fast; the Day of Tryal is near; for as the *Sin*, so the *Sinner* must both come to the Bar.

The House of Mrs. Gay Cloaths *searched.*

The next Place they searched, was the House of Mrs. *Gay Cloaths*, alias, *Haughty Heart*, for the *Cursed Traveller*, under the Name of *Pride:* But she presently denyed him, or that she had any Love for him; though (saith she) may be sometimes, he may, like a cunning bold Villain, rush into my Company. And further, to hide and conceal him, and make Excuses for him, she said, that her new Fashions were very

Her Plea for Pride.

comly; and God having given her a fair and beautiful Skin, why might she not shew it by her naked Breasts and Shoulders? Is it any where forbidden? Besides, saith she, There are some good Women and Virgins, of the *Daughters of Sion*, which follow the Fashions, and go in the same manner; and if they thought it was unlawful, they sure would not do it: And truly, Sir, for these *Bulls*, *Towers*, *Shades*, *Curlings* and *Crispings*, with *rich Rings* and *Jewels*, and other *fine Ornaments*, both for *Body*, *House* and *Bed*, we think they are very neat, handsome, and pretty things, and harmless no doubt; for the *Pride* you speak of, lies not in the Mode nor Fashion, but in the Heart: Besides, God (saith she) you cannot deny, doth allow many things for Ornament.

Pride detected.

Theologue. Madam, I fear, notwithstanding all your plausible Stories, and neat Allegations, we shall find the *Traveller* hid in your House, not only under the Name of *Pride*, but by several Names besides.

Mr. *Jay*, Rector of *Chinnet* in *Oxfordshire*

For if *Pride*, *Impudence* and *Uncleanness* too, are not lurking within, you do very foolishly to hang out the Signs of them. *Tertullian* (as I find him lately cited by a worthy Author) hath told you plainly, That *Nakedness of the Breast is Adultery*; *and though it is possible such as go so, may be honest, yet but few that see them, will believe it.*

And Father *Jerome* cries out against you upon the same account; as if by this unseemly

unseemly Posture, you rather challenge Combatants into the Field of *Venus*, than make any shew of fighting under the Banner of a *Crucified Saviour*. *Let that Passion cease now, Holy Father.* (saith my Author.) But 'tis time truly for some body else to rise up in his room, when *Sin* has so far prevailed, as to make Persons think that *Christianity* it self can connive at these *Libertines*, and easily indulge them in such *pretty Toys* and *Trifles*, &c.

See a Book called Gods Voyce against *Pride.*

Notwithstanding the good Father rail'd on their *Bare Necks*, &c. *as the Flames that consumed Youth, the Incentives of Lust, and never-failing Ensigns of an impudent Mind.* Ay, and St. *Chrysostom* storms against them upon this account, with as great Zeal and Fury.

What (saith he) *do ye come hither into the House of God as to a Play? Do you come into the Sanctuary of your Maker, to make your Conquests here? And here to satisfie your Sensuality? Do you approach hither to attaque even God too? What does all this People, this soft and wanton Delicacies, this affected Nakedness, become the state and condition of such who would have Mercy for their Sins?*

Nay, this Father was so uncourtly and downright (saith my Author) as to tell those *Naked Dames*, That *the very Devil sate upon their very shoulders, and pearch'd himself upon the little Mounts of their exposed Breasts, hopping as a Bird from one to another, and greatly pleased with the Rails they had set out for him.* What

What have you, *Madam*, to say for your self? Is this the modest Apparel the Apostle willeth Women that profess Godliness, to go in? Doth this Mode become Christians? Is it a Sign (speak) of Shamefastness, Modesty, and Sobriety, which your Garbs and Gestures always should signifie, or of the contrary? *Conscience*, I will appeal to thee, is not *Pride* lodged in this Gentlewomans House? Doth not her Garb and wanton Habit suit and accord with her vain and haughty heart? We judge this way, *i.e.* the Tree by the Fruit it bears, and the Fountain, by the Water that proceeds from it, whether sweet or bitter. If *Pride* and *Folly* be not here, she has confounded all the Rules by which infallible Conclusions use to be drawn from Premises. Doth she not pride it secretly in her heart, and hate, rather than love those who reprove her Fantastical Fashions? Is she not *proud*, when she seeks rather to adorn her self, than the Gospel; and beautifie her Carkass, though she thereby expose *Zion*, the *Kings Daughter*, to reproach and shame? Doth she not disdain to make the poor Saints in their patch'd Coats her Companions? Nay, is she not ready to deny she knows them? Doth she not take up more time to dress her self in her Glass, than at Prayer in her Closet? Moreover, Is she not ready to admire her own Beauty? being also puffed up to see what she hath or is, either in respect of Birth or Estate, having got

got much Gold in her Coffer, and every thing brave, rich and rare to please her? What do you say, *Conscience?*

Conscience. Sir, Here I have found him also, and I have likewise often told her the same I now declare unto you; but she endeavoured to stop her Ear, or stifle my Motions. *Mrs.* Gay-Cloaths *convicted.*

Theolog. Commit her, *Conscience*, and the *Tyrant* with her into the *Constables* hand, that they may both appear at the Day of Tryal.

After this, they proceeded farther, and the House of Mr. *Fair-Speech*, alias, *False Tongue*, was searched for him, by the Name of *Lying*, and there he was found hid under the Cloak of *Equivocation*; he not remembring that Word, *Thou shalt speak the Truth unto thy Neighbour in thy Heart.*

The House of *Toss-Pot* they searched for *Sin*, by the Name of *Drunkenness*; but there he was found hid under the Cloak of *Good Fellowship.*

The House of Mrs. *Superstitious*, they searched for him; but there he was hid under the Cloak of *Good Order* and *Decency.* And the excuse they had for him was, 'Tis no where forbid, *&c.* Forgetting *Nadab* and *Abihu.* Lev. 10. 1, 2

The House of Mr. *Idolater* was searched, and there he was hid under abundance of *Images*; the Cloak was, *They help Devotion*; and 'twas not the *Image* they worshipp'd, but *God* and *Christ*, in and by the *Image*; not

not remembring that the blind Heathens and Pagans always asserted the same things; not believing their Idols were the True and Living God; but because they knew him not, they made these as Images of him, and in and by them performed Divine Worship to him; which the Second Commandment utterly detects as abominable.

Mount *Sion* was searched, and there he was found in the House of *Formality*, hid under the Cloak of *Religion* and *seeming Godliness*, by the Name of *Hypocrisie*; and if you would know by what means he was discovered, read, *Travels of True Godliness*, Chap. 9. pag. 121, 122, 123.

The *Back-sliders* House they searched for him, and there he was found hid under the Cloak of *Humane Prudence*, by the Name of *Apostacy*, though the Cause was *Slavish Fear*, *Self-Love*, and *Unbelief*, &c.

The Houses of *Presumptuous Sinners* were searched, and there *Sin* was found hid under the fair Mantle of *Vain Hope in God's Mercy*.

Goodman Countrey's House searched. p.64.

The House of Goodman *Countrey* they searched for him, by the Names of *Ignorance*, alias, *Unbelief*, alias, *Hardness of Heart*, alias, *Sloth*, alias, *Idleness*, alias, *Worldly Cares*, &c. But here he was found hid under the Cloak of *Self-Conceit*, with *good Wishings* and *Wouldings*, *The Lord help us*, *I shall do better when God gives me his Grace*; *My Heart is good*; and *'tis well if you do no worse*; *Are you wiser than your Forefathers?* &c.

Lega-

Legalist's House was searched, and there he was found hid under the Cloak of *Self-Righteousness*, or *Refined Morality*.

But into the *City Sensuality* the *Hue* and *Cry* came not; first, Because they *shew their Sins as* Sodom, *and hide them not*. But another Reason was this, *viz.* When *Theologue*, &c. was hasting towards the *City*, they heard of his Business, and shut up their Gates and Doors, so that there was no entring in; but I hear the *High Constable*, *Divine Providence*, hath a Warrant to ride forth, attended with *Divine Wrath*, on his *Black*, *pale* or *Red Horse*, and then with Vengeance the Gates will be made to fly open: O, I tremble to think what is coming upon them!

Mr. *Erroneous*'s House of the Town of *Heresie*, was searched, and there *Sin* was found hid under the plain Cloak of *Yea* and *Nay*, with *pretended Zeal* and *seeming Sanctity*.

Besides these, every Town, City, Village and House was searched, where-e'er he had been entertained (except the *City Sensuality*.)

But because I shall not have Room, the Press calling upon me to abbreviate; I must say no more as to his *Apprehension*; But he being in hold, in the *Chief Constable*'s Hand, and other *Officers*, we shall haste to his *Tryal*: For, heark, the Trumpets sound already, and the *Judge* is Just gone to the *Bench*.

The

The Names of the Judge *and* Jury, &c. *here follows, who were to Try* Tyrant Sin.

The *Judge* is,
Sir *Sacred Scripture.*
Attended with
Sir *Sublime Matter.*
Sir *Antiquity.*
Sir *Majestical Authoritativeness of the Spirit.*
Sir *Infinite Holiness.*
Sir *Sweet Harmony.*
Sir *Sincerity*, and *Credit* of the Penmen.
Sir *Ancient Prophesies* fulfilled.
Sir *Strange Miracles.*
Sir *Wonderful Preservation.*
Sir *Powerful Influence*, and *Efficacy* on mens Souls.
Sir *Universal Consent of the Church and Holy Martyrs.*
Sir *Heathen Acknowledgment.*
Sir *Internal Evidence of the Spirit,*
Sir *Antichristian Opposition.*

These were all Ordered, as *Justices*, by the *High Sheriff, Divine Wisdom*, to attend his Honourable Person on the Bench.

The King's { Attorney Gen. *Divine Justice.* / Solicitor Gen. *Divine Mercy.*

Other Councel for the King, was, { Mr. *Christianity.* / Mr. *Primitive Purity, Theol.* &c.

The

The Jury Summoned, were these Worthy Gentlemen following,

Mr.
- *Sound Judgment.*
- *Divine Reason.*
- *Enlightned Understanding.*
- *Godly Fear.*
- *Holy Revenge.*
- *Spiritual Indignation.*
- *Vehement Desire.*
- *Fiery Zeal of the Town of* Knowledge.
- *Right Faith.*
- *True Love.*
- *Sincerity.*
- *Impartiality.*

Immediately after the Jury was impannell'd, and the Commission opened, the Charge given, *&c.* the Prisoner was called to the Bar, and his Indictment was read; which run to this Effect;

Sin, thou Monster of Iniquity, hold up thy Hand; thou art here Indicted by the Name of Peccatum, *alias*, Sin, *alias*, Transgression, *alias*, Iniquity, *alias*, Heresie, *alias*, Idolatry, *alias*, Unbelief, *alias*, Adultery, *(and by a multitude of Names besides) That thou being the Child of the Devil, and Enemy to all Righteousness, hast Trayterously conspired with* Apollyon, *against the God of Heaven, and mortally wounded the whole Lump of Mankind assoon as ever thou camest into the World;*

World; and since that time, like a most Barbarous and Bloody Tyrant, *hast gone ranging and roaring up and down, committing all the horrid and fearful Crimes and Villanies that the heart of Man can imagine; so that, in a word, thou art here Indicted for, and charged with, all and all sorts of Treasons, Murthers, Massacres, Idolatries, Heresies, Incests, Sodomies, Adulteries, Perjuries, Blasphemies, Wars, Desolations,&c. to the utter destruction of the Bodies and Souls of Millions of Millions of Men, Women and Children, contrary to the Peace, and to the great Dishonour of the Sacred Majesty of the King of Heaven and Earth. What sayst thou,* Guilty, or not Guilty?

Before he could speak, one stands up, with his Hat on his Head, and spoke to this effect;

Friend, He shall not plead at this Bar: *Peccatum,* Speak not a Word.

Upon this, there was *great Confusion* in the Court; one crying out, *What is he?* and another, *Who is he that speaks?*

Cryer, Silence that Noise.

Then one of the King's Councel, whose Name was Mr. *Christianity,* spoke to this purpose.

Mr. *Christian.* Sir, what's your Name.

Quaker, My Name *Friend,* 'tis like thou canst not understand it if I should tell thee.

Judge. Take off his Hat. Do you hear, *Friend*; what's the reason that you go about to obstruct, or hinder the orderly Proceedings of this Court against this Notorious *Criminal?*

Quak.

Quak. What art thou who art exalted so high? come down and be abased thou *Lifeless Figure*; I owe thee no Reverence.

Judge. Who brought this Fellow hither? what Business hath he here?

High-Constable. My Lord, he is a *Criminal*, and his Name is *Impostor*, alias, *Erroneous*; and we took the Prisoner in his House, in the Town of *Heresie*; and he endeavoured to hide under the Cloak of *Light*, *Life*, *Power*, &c.

Quak. I deny thy authority: art thou the *Judge* of *Sin* and *Error*? away with thee; thou sayst, *There is not a just Man on Earth, than doth good and sinneth not*; and that the Apostles themselves, *In many things offended all*; *and if they said they had no* Sin, *they lied and the Truth was not in them*: O thou Damn'd Idol; must *Sin* be try'd by thee, who art a Pleader and Advocate for it.

The Quakers *deny the* Sacred Scripture *to be the* Judge *of* Sin *and Controversies about* Religion and Worship.

Judge. Dost thou then deny my Authority?

Quak. Thou hast no Authority over me; nor art thou a fit *Judge* to Try *Sin*. Know thou *High* and *Lofty One*, that I have Tryed, Judged and Condemned him already.

Theologue. Friend, who is the proper *Judge* (say you) of *Sin* and of all *Controversies* in *Religion*?

Quak. The *Light* within all Men, or *Divine Revelation*, I care not which of them two; however, I disown, Sir, Sacred Scripture to be the *Judge*; though People have in an Idolatrous manner so long adored him.

Chri-

Joh. 12. 48.

Christianity. Doth not *Christ* say, The Word that I speak unto you, shall *judge* you, &c.

Theologue. My *Lord*, though it is such a thing as never was hardly heard of before; that one who is a *Criminal*, and guilty of part of the same high Misdemeanors as a Notorious Malefactor stands charged with, should deny the authority of the *Judge*; yet with your Lordships leave, I will endeavour to convince him of his *Folly* and *Impudence*.

High-Sheriff. Sir, you may save your labour; for I, and all the worshipful Justices on the Bench, do know, that Sir *Sacred Scripture*, the honourable Judge, hath his Authority and Commission from the King; upon which the Kings own Hand and Broad Seal for it, was produced.

Quak. Friend, prethee go on, and do what thou promised; I do not believe what they testifie. What is Sir *Sacred Scripture*, but a lifeless Fellow, a pitiful *Paper-Judge*, a *Dead Letter*?

The Papists *and* Quakers *in some things agree*

Jesuit, Well said Brother; or a *Nose of Wax*; the *Scripture* only depends upon the Authority of the *Church*; for indeed there thee and I differ; for I declare *Rome* to be the chief and supream *Judge* of *Sin* and all *Controversies* in and about *Religion*.

Theol. I will answer you both, since I perceive you are Brethren in *Iniquity*.

But *first*, I shall direct my Speech to thee who asserts the *Light* within all Men, to be the only *Judge* and *Rule*, &c. pray how

how can that be; is that *Light* a fit or capable *Judge* to Try *Sin*; whereas 'tis evident he is wholly ignorant, or knows nothing of one great *Statute-Book*, where n many positive good Laws are written, which the Prisoner at the Bar hath abominably violated.

Quak. What *Statute-Book* is that you mean?

Theol. The glorious Gospel, or New Testament of *Jesus Christ*. Pray doth the *Light* within all Men make known the Precepts and Ordinances of *God* contained therein? or can that *Judge* convict any Person, that 'tis a *Sin* not to believe on *Jesus Christ*? Friend, the *Heathens*, *Pagans*, *&c.* have this *Light* within, but they know nothing of those things of which I speak; for though the *Light* within all, doth convince of *Sin*, as it is against *God* the *Creator*, yet not of those *Sins* that are committed against *Christ*, considered as *Mediator*; and therefore he cannot be a fit and competent Judge of all *Sins* and *Controversies* of *Religion*.

The Insufficiency of the Light within.

This was no sooner spoke, but in comes an Outlandish Man, of a Tawny Complexion.

Judge. Friend, what are you?

Stranger. My *Lord*, I am one whom they call a *Pagan*, being born an *Indian*, dwelling in the furthest part of *America*.

The Pagans *contradict the* Quakers *about the sufficiency of the* Light *within all Men.*

Judge. Did you ever hear of one *Christ*, or of the *Gospel*? *&c.*

Stranger. No, my *Lord*, I know not what you mean.

Judge

Judge. Do you believe there is a *God?*

Stranger. Yea my Lord, the Heavens and Earth by the *Light* of mine own natural Conscience teach me that there is a *God*; and many other good things; as not to *lye, steal, swear, bear false Witness against my Neighbour*, &c. because I would not have him to do so by me; but as for him you call *Christ*, none of us, who are called *Pagans*, ever heard of him, therefore we know not that it is a *Sin* not to believe in him.

Theol. See now, saith *Theologue*, how true my Words were.

Quak. I matter not what he says, but I am sure I should have known as much of *Christ* as now I do, if I had never heard of the *Scripture.*

Theol. Ay Friend, say you so! pray then answer me one Question; prethee what other things were they, which *Jesus* did, which the Apostle says were not written?

* John 21. 25.

Upon this the *Quaker* was quite silent; and many in the Court were ready to smile; and cry'd out, O how are these People deluded!

Quak. Friend, why dost not proceed to make out the *Authority* of thy *Judge.*

* *The Sacred Scripture, proved to be the Only* Judge *of* Sin, *and* Rule *of* Faith *and* Practice.

Theol. Well, I will now do it; and confute thee and thy Brother *Jesuit* too: and prove, that Sir *Sacred Scripture* is the proper *Judge* of all *Sin*, and the only *Rule* of *Faith* and *Practice*, and not the *Light within*, *Revelation*, *Pope* nor *Church*; this will I do, and the rather, for the sake of this poor *Pagan*: I argue thus; Either the *Sacred Scrip-*

Scripture is the *Judge*, or *God* hath left us no certain *Judge* at all; but none will say *God* hath left us no certain *Judge* at all.

You say the *Light within* all Men, is the *Judge*, &c. your Brother, he says, the *Pope*, or Church of *Rome*, or *Pope* and *Church*, &c. Now you must make out what you affirm in this Matter, by such plain certain and undeniable means, that no *Deceiver* or *Impostor* can pretend unto, otherwise all you say is nothing worth; because, a third, a fourth, a fifth, a sixth, and so *ad Infinitum*, may come and affirm, this and that, and what not, to be the *Judge*; and what any of them say would be of as good authority as that which either of you assert; and so all Men would be left at an uncertainty.

Quak. By what *Mediums* must me make out what we say and affirm?

Theol. I tell you such that may convince this *Pagan*, that what you say is true; in short, you must confirm it by *Miracles*, viz. *Raise the Dead*, *open the Eyes of the Blind*, &c.

Quak. Thou lookest after a Sign.

Theol. No *Friend*, you are mistaken, I need none to establish me in my *Religion*, because the *Holy Scripture* I own to be my *Judge* and *Rule* of *Faith* and *Practice*, which hath been confirmed already with strange and wonderful *Miracles*, &c. for *God Almighty* himself, never imposed any Law upon his Creatures without this his gracious Condescention to them; for he never gave forth but two Laws, *Ministrations*, or *Testaments*; and both these he ratified

The Holy Scripture *confirmed by* Mirales.c

tified by such *Miracles*, that none could ever do the like.

First, *God* gave the Law to *Israel*, by the Hand of *Moses*; and what Wonders did he do before *Pharaoh* in the Wilderness, and at the *Red Sea*, which none of the *Heathens* could ever gainsay, but have been forc'd to acknowledge?

Secondly, He gave forth the *Gospel* and precious *Law* thereof, by *Jesus Christ*, which he confirmed; likewise by strange and wonderful Miracles.

Friend, when *God* puts forth his *miraculous working Power* in confirmation of any Word or Doctrine, he avows it to be of and from himself.

Now those *Miracles* that *Moses* and *Jesus* did, were such that none could ever disprove; though the Adversaries have often try'd if they could discover any deceit in them.

If, saith *Christ*, *I do not the Works that none other could do, believe me not*; but both you teach *Doctrines* quite different from his, and yet can do nothing to confirm what you say to be true, which others cann't perform.

If the Worshipful Justices of Peace upon the Bench might be heard, they would soon put a period to this *Controversie*.

Pray Gentlemen, be pleased to speak a little to this Case for the sake of this poor *Heathen*; who presently consented thereto.

I. Sir

Sir *Sublime Matter* made out, That the Contents or chief Things contained in the Breast of Sir *Sacred Scripture*, were so transcendently Divine and Mysterious, that his Authority must of necessity be from the King of Heaven and Earth.

The Sublime Matter *of the* Holy Scripture *proves its Authority.*

II. Sir *Ancient Antiquity* shewed, That his gray hairs declared him to be the Off-spring of God; his Writings being the first that ever were in the World: That *Orpheus*, *Homer*, *Trismegistus*, *Pythagoras*, *Berosus*, and all humane *Writers*, *Poets*, *Philosophers*, *Historians* and *Lawgivers*, were but *Punies* to *Moses*.

The Antiquity *of the* Scripture, *shews its Authority.*

III. Sir *Authoritativeness* of the *Spirit*, speaking in and by him, declared, that he was of God; who insisted much upon his inimitable Style, his speaking being with Majesty, and that his singular Simplicity, and peculiar Properties were no where else to be found.

The Power it hath upon mens Spirits, shews, that it is from God.

IV. Sir *Excellent Holiness* shewed that his Authority was not to be doubted of; he teaching a Doctrine every where directly opposite to the whole Corporation of debauched and wicked men, and destructive to all Impiety and corrupt Principles and Practices whatsoever; his chief tendency being to promote God's Honour, and mans present and future Happiness; he being so pure as not to endure the evil Thoughts and Lusts of the Heart, threatning all Vice and Wickedness with Eternal Death.

The infinite Holiness *and Purity of the* Scripture, *doth the same.*

V. Sir *Sweet Harmony* clearly made out his Authority was of God,

The Sweet Harmony *of all the Books of*

Holy Scripture, proves its Authority.

by shewing that though there were so many Books written, and by different Persons, and of various Conditions, living in several Ages and Places, and though not written in one and the same Language; yet all agreed with each other, and every part with the whole; and therefore could not be foreseen or contrived by any humane Wisdom, or Cunning, in composing any Branch or Part of him.

The Credit *of the* Penmen, *another Evidence of the Authority of* Gods Word.

VI. Sir *Credit of the Penmen* did his part well, by shewing, that the Writers of the Sacred Scriptures were good men, and could not be otherwise; for wicked men would never write so clearly against their own Interest; and no good man would Father that upon God, which was the Contrivance of his own Brain. Moreover, The *Penmen* were never suspected of Imposture; some of them being Kings, and of deepest Learning, it could not be supposed, should be guilty of such a mean-Spirited Baseness, as *Lying* and *Forgery*. Besides, their relating their own Infirmities, shewed (said he) their Plain-heartedness.

Scripture-Prophecies fulfilled, *proves its Authority.*

VII. Sir *Prophecies fulfilled*, demonstrated the Authority of the *Judge* clearly, by making out the many things the *Sacred Scriptures* did foretel should come to pass, in such and such Ages, were accomplished exactly accordingly; particularly, he insisted 1. upon the Prophecy of old *Jacob*, concerning the *Scepter not departing from* Judah, *&c.* 2. That remarkable Prediction of the Prophet *Isaiah*, touching *Cyrus*. 3. The Prophesies of *Daniel* and St. *John* in the *Apocalypse*, concerning the *Apostacy*, and wicked

Isa. 44. *ult.* and 45. 1, 2, 3.

wicked *Usurpations* and *Cruelties* of Mrs. *Babylon*, &c.

VIII. Sir *Strange Miracles* confirmed the *Judges* Authority (according to what we have already noted upon that account) though much more might be added; sith many of those *Miracles* wrought by *Moses* and also by *Jesus Christ*, &c. are acknowledged both by the *Jews* and *Heathens*, and could never be gainsayed by any Adversary.

Strange Miracles *his Testimony.*

IX. Sir *Wonderful Preservation of the Holy Bible*, shewed the Divine Authority of the *Sacred Judge*, viz. That God was the *Author* and *Parent* of him, sith his special Care and Providence was always in a signal manner over him. and that it could not be imagined that God would ever suffer one to continue so long falsly pretending his Name and Authority, especially considering the multitudes of strong and fierce Enemies he hath had in every Age of the World, *&c.* How (said he) do Learned men accuse Time of Injuries, for swallowing up the Works of many famous Authors, and bewail the loss of divers of *Livy*'s *Decades*. and other choice Books, which are now no where to be found? Nay, tho the *Romans* were so careful for the preservation of the Writings of the *Sybils*, that they lock'd them up in places of greatest Safety, and appointed special Officers to look after them; yet many Ages since they are gone, and only some few fragments now remain of them; whereas (saith he) the *Sacred Scripture* (as Sir *Ancient Antiquity* proved) was the first Book that ever was in the World: And though the Craft of Satan, and Rage of Mankind, have from time to time combin'd together utterly to suppress him; yet he hath born up his Head and remains alive to this day. I might mention *Antiochus*

Wonderful Preservation *of the Holy Scripture, proves the Authority thereof.*

Epiphanes, before Christ, and the Tyrant *Diocleſian*, ſince Christ came, who did their uttermoſt to burn and deſtroy him. Alſo he ſpoke of the fearful Judgments that have befell many, who have been violent Oppoſers and Blaſphemers of him. Beſides, how ſtrange is it, that God ſhould tie up the hands of the *Antichriſtian Church* (among whom he a long time dwelt) from offering greater Violence to him than they have; ſince 'tis evident how inconſiſtent, and contrary their Principles and Practices are unto him, and what a ſevere Enemy he is againſt them.

Gracious Succeſs *of the* Scripture *proves it is Divine.*

X. Sir *Gracious Succeſs* ſhewed, that the *Goſpel* or *Sacred Scripture* muſt be of God, conſidering how wonderfully he hath triumphed over all oppoſitions of the World and Devil; and how in his very Infancy he marvellouſly prevailed where-ever he came, though all the Powers of Earth and Hell were againſt him, having no Kings, Emperors, nor Temporal Supporters on his ſide, and but a few poor and ſimple Perſons, Illiterate *Fiſhermen*, *Tent-makers*, &c. to take his part, and ſtand by him; but was forc'd to ſtrive againſt Wind and Tide, meeting continually with the vaunting Affronts of fleſhly Wiſdom, who laught him to ſcorn, for teaching a Doctrine ſo much againſt the Intereſt of all carnal men, and above the reach of their *Humane Reaſon*, *Learning* and *Philoſophy*; yet he made his way wonderfully, and ſubjected many in moſt Nations to the Obedience of the Croſs.

Internal Evidence *and* Efficacy of the Scriptures *prove their Divinity.*

XI. Sir *Inward Evidence* and *Efficacy of the Spirit*, rais'd internal *Trophies* to the Honour of the *Sacred Scripture*, by proving what mighty power he always had, and ſtill hath upon mens Conſciences, in that, ſaith he, *he converts the Soul, enlightens the Eyes, convinces of Sin, confutes, kills* and

and *terrifies Gainsayers, rejoyceth and comforteth the Spirit, and maketh manifest the very thoughts of the Heart.* Is it possible (said he) that such a Tree, bearing such wonderful Fruit, should be planted by any other hand, than the hand of God himself, who can speak such Words that restrain and repell all the Powers of Darkness.

Testimony of the Church and Martyrs.

XII. Sir *Testimony of the Church*, and *Holy Martyrs*, who sealed to the Truth with their Blood, proved Sir *Sacred Scripture*'s undeniable Authority; so that we may as well question whether God ever had a Church in the World, as to doubt of this great Point, *viz.* Whether the Holy Bible be of God or no (sith all that ever truly assumed that Name, bear witness to him) and also with open mouth declare all the innumerable multitude of the Saints and blessed Martyrs, Fools and Impostors; seeing they all in the midst of the Flames, avowed the *Scriptures* to be the Sacred *Word of God.*

Heathen Acknowledgment's *Testimony.*

XIII. Sir *Heathen Acknowledgment* performed his part also very well; proving how *Ovid* acknowledged the *Creation of the World*, according to *Gen.* 1. 2. And that the long Lives of the Patriarchs, before the *Flood*, was owned by *Manetho*, the *Egyptian*, *Berosus*, the *Caldean*, and others. That there was such a man as *Moses*, is testified by many *Humane Records*, among the Heathen *Egyptians*, *Phœnicians*, *Caldeans* and *Grecians.* The *Star* that appeared at the Birth of *Christ*, is spoken of by *Pliny.* The great Historian *Tacitus*, speaking of *Christians*, saith, The Author of that Sect was *Christ.* The Slaughter of the *Infants* by *Herod*, is mentioned by *Macrobius*, *Lib.* 2. *Chap.* 5.

To these I might mention (saith he) the Testimony of

Josephus, the Jew; who declared, That, *in those days there was one* Jesus, *a wise man (if it be lawful to call him a man) for he was a Worker of Miracles*, &c.

Antichristian and Diabolical Opposition *against the* Scripture, *proves it Divine.*

XIV. Sir *Antichristian and Diabolical Opposition* shew'd, that had not Sir *Sacred Scripture* received his Authority from God, wicked men and the Devil would never have opposed him, as they have done; for if a Cheat and Forgery, nothing doubtlesly could better further Satan's Kingdom. But how Satan, &c. strives, and hath always against him, not only to hinder his prevailing Power in the World, but also upon mens Hearts, is evident unto all; and therefore he is doubtless of God.

No sooner had they done, but the Prisoner was again commanded to Plead.

Clerk. Sin, What dost thou say; *Guilty*, or *Not Guilty*?

Sin. Not Guilty?

Cryer, Call *Adam*, late of *Paradise*.

Here he is, My Lord.

Judge. Come, *Old Father*, What can you say against the *Prisoner* at the Bar?

Adam's *Evidence against* Sin.

Adam. My Lord, I have this to say;

First, That he made me become a Rebel and Traytor to the King's Majesty, my most Glorious Sovereign, and ever blessed Creator: For though it is true, *Apollyon* did first entice me by his Subtilty, to Rebel; yet had it not been for this *foul Monster*, he could have done me no hurt. 'Twas *Sin*, My Lord, that overcame me, and caus'd me to break that Law of my Creator, and so to set up, believe, and subject to the Devil, rather than God; and by this means he robb'd me of Gods Image (for he is a Thief, as well

a

as a Traytor) Nay, and not only so, but he robb'd me of Union and Communion with God too, and made my Creator become mine Enemy; yea, it was for his sake that I was turn'd out of *Paradice*: And that which is also very grievous to me to think upon, he, by that one Act, murdered me (in a base and horrible manner) and all my Posterity, both Soul and Body. I could say much more, and aggravate his Crime under ten or twelve Particulars.

Judge. Father, I know it very well; but this is sufficient Here you prove him a Traytor, Rebel, Thief, and bloody Murderer; and not only a Murderer of the Body, but of the Soul; and likewise of the Bodies and Souls of all men and women that now live, and ever lived upon the Earth.

Cryer, Call Mrs. *Soul* of *Manshire*.

Soul. Here, My Lord.

Judge. What can you say, Most Noble Lady, against *Sin*, the *Prisoner at the Bar?*

Soul. My Lord, I was at first the faireſt and beautifulleſt *Virgin* that ever had a Being on Earth, and was the *Praise* of *God's Creation*; in whom his own *Image* most gloriously shone forth: There was, My Lord, no stain, spot, nor ill feature in my lovely Face; and all my Faculties were pure, holy and chaste, being free from the least Tincture of *Filth*, *Folly* or *Corruption*; but this *Hellish* and *Bloody Villain*, the *Prisoner at the Bar*, secretly stole upon me, and in a shameful manner defil'd me; and not only so, but put out my Eyes, and wounded me in a barbarous manner in every part; and he being a rotten and filthy Monster, I was poysoned by him; so that I am now covered all over with Corruption and loathsom Stink, insomuch that if any did but behold me in the state this Enemy hath left me, they would loath to look upon me. Nay,

Mrs. Souls *Evidence.*

My Lord, he hath given me my Death's Wound too; for as I am a *Spirit*, he has *ſpiritually* ſlain me, by depriving me of the Life and Light of Gods ſweet Countenance, which once I enjoyed; ſo that I lie as one dead in the curſed Arms of this polluted Monſter. And moreover, My Lord, I had but one poor Cottage left me to dwell in, and the *Priſoner at the Bar* turn'd me out of it, and expoſeth me to be caſt into a *Lake of Fire*.

Judge. Poor Lady, I pity thy State; for what thou ſaiſt, I know to be true, and much more; for I might call all thy *Faculties* to give in their witneſs, were there any need of it.

Cryer. Call Mr. *Body* of *Manſhire*.

Body. Here, My Lord.

Judge. What can you ſay, Mr. *Body*, againſt *Sin*, the *Priſoner at the Bar*?

Body. My Lord, I was once a very Lovely Creature, none exceeded me in God's nether Creation, ſave that precious Lady (and Companion of mine) who ſpoke laſt; I had no blemiſh in me, being as ſound as a Fiſh, having health without ſickneſs, ſtrength without weakneſs; my labour alſo was without wearieſomneſs. In a word, I was in a perfect ſtate, and needed nothing to make me happy; being alſo free from all things that could annoy or diſturb me: But, Lo! on a ſudden this Villain, the Priſoner at the Bar, by his Helliſh Subtilty, overcame poor Lady *Soul*, who dwelt with me; and preſently next to her, poor I went to the Walls; for he brought in upon me a whole Army of evil Humors, which ſo corrupted my Blood, &c. that I am invaded and continually plagued with all manner of ſad tormenting and loathſom Diſeaſes; with Blindneſs, Deafneſs, Lameneſs, &c. ſo that my Life is but Pain and Wearieſomneſs to me; when 'tis night, I cry, O, when will it be morning? and when 'tis morning, I cry, Would to God it was Evening. My Lord, 'tis he that hath brought

brought this upon me, and more than this; for he hath let in another Enemy upon me, that grinds me ere he ha done, as small as Dust; nay, makes meer Dung and Filth of me, which men loath to look upon; for Worms breed on me, and therefore they cover me under ground: Nay my Lord, he tears my poor little Babes to pieces, by grievous Diseases, as, *Convulsions*, *Small Pox*, &c. and sends them from the *Breasts* to the *Grave*, without any pity.

Judge. Poor *Body*, This *Villain* hath Made thy condition sad indeed.

Cryer. Call *Whole Creation.*

Here he is.

Judge, *Creation*, What can you say against *Sin?*

Creation. My Lord, a great deal. First, My Ground, that was made good, is now by him become barren and unfruitful: Nay, for his sake, my great Creator hath curs'd me so, that I bring forth Bryars and Thorns, and many other hurtful and venomous Creatures.

The whole Creation *called to give in Evidence against* Sin.

Nay, My Lord, my *Earth* is through him defiled under the Inhabitants thereof, and my *Heavens* are not clear in God's sight, he is such a polluted Monster; also my *Stars* by their evil and angry Influences, in their Courses, fight oft-times against Mankind, and other Creatures at the Command of their Creator: And my *Air* likewise is frequently so corrupt, that it infecteth Humane Bodies; yea, and my *Fire* and *Water* many times destroy wonderfully; and my poor *Cattle*, by him are filled with bitter Rage and Cruelty one against another, each one tearing and devouring his Fellow: Besides, he makes them serve with unmerciful *Tyranny*, the Creature *Man*, till they groan under their heavy Burdens; especially, my poor *Camels*, *Asses*, *Oxen*, and *Horses*, being cruelly lash'd, gor'd and mangled by

him; nay, and it was through him that their Flesh was given for Food, by which means Millions of Millions of my poor pretty *Lambs*, *Sheep*, *Doves*, and all other *Innocent Creatures* are every year without mercy slain and butchered; for *Adam* in innocency (before he was overcome by this Prisoner) was to feed of every Tree of the *Garden* (save one) which yielded him (no doubt) better food than the Flesh of these poor Creatures.

Judge. Alas; *poor Creation*, I pity thee with my whole heart. O *cruel Tyrant!* But it will not be long ere thou art delivered from the *bondage of Corruption*, into the *glorious Liberty of the Children of God.*

Cryer, Call in Mr. *Decalogue* of Mount *Sinai.*

Here, My Lord.

Judge. What can you say, Mr. *Decalogue*, against *Sin* the *Prisoner at the Bar?*

Mr. Decalogue's *Evidence.*

Decal. My Lord, a great deal.

1. I am (as you know) that holy and just Law which *Jehovah* gave forth to restrain and curb this *cursed Traytor*; but he hath in a fearful manner torn, broke, and wickedly violated me in every Part and Branch of me. I command but one, who is the *True God*, to be worshipped; but he hath set up, and made *Many Gods*, who are adored with the same Divine Adoration that is due to him only.

2. I forbid *Images*, &c. but he in despight of me, hath took this my just Command quite away, and has introduced many *Images*, and caused People in an Idolatrous manner, to fall down and worship them.

3. I command none to *take Gods Name in vain*; but he teaches Men, Women and Children to *Swear*, *take his Sacred Name in vain*, and *Blaspheme it every day* in a lamentable manner.

4. I teach, *One Day in Seven to be kept Holy*, but

teaches men to break this Law, and regard *no Day* Religiously to the Lord.

5. I teach *Children* to *obey their Parents*; but he makes them stubborn, heady, and in a wicked sort to *Rebel* against their Parents, and not to fear or stand in aw of them.

6. I forbid *Murther*, and that one man should not kill another; but he fills them with *Hatred* and *Malice* in such a sort against their Fellow-Creatures, that they murder and kill one another in a most grievous and mercilefs manner.

7. I forbid *Adultery*; but he causes Men and Women to be filled with *Inceft*, *Sodomy*, *Buggery*, and all manner of *Adultery*, *Fornication* and *Uncleanneſs*.

8. I command all not to *bear falſe Witneſs againſt their Neighbors*; but he hath rais'd up wicked Villains to forſwear themſelves; not only to the taking away of their Neighbours Goods and good Name, but their Lives too.

9. I command all that they *ſteal* not; but he teaches men to rob and ſteal both privately and publickly.

10. I command all not to *covet their Neighbours Houſes, Wife, Ox, nor Aſs, nor any thing that is his*; but he teaches men to deſire and covet every thing their poor Neighbors have, to their utter undoing.

Now by reaſon that all theſe juſt Laws of mine are broke and violated by him, the whole world is brought under Gods fearful wrath, who ſays, *Curſed is he that continueth not in all things that I command, to do them*; and this in ſhort, is what (My Lord) I have to ſay.

Cryer. Call Mr. *Evangeliſt*.

Here my *Lord*.

Mr. *Evangeliſt*. What can you ſay againſt *Sin?*

Mr. Evangeliſt's *Evidence.* Look, ſays the court, he is ready to ſwoon, and Tears ſtands in his Eyes; give him ſome Spirits: but he ſoon came to himſelf. *Evan-*

Judge. Evan. What ailed you that you could not speak before.

Evan. My Lord, My Heart sunk in me to see this *vile Villain* at the Bar; but I am glad he is brought to his Tryal.

Judge. Why what is the matter; what hath he done?

How grievously Sin *abused, and wounded, and murdered* Jesus Christ.

Evan. Done, my Lord! he hath by wicked hands *Crucified* and *Slain* thy *Lord* of *Life* and *Glory*: 'Twas this *Bloody Monster*, that *murdered* my *dear Saviour* the *Lord Jesus Christ.*

For *first*, He was sent into the World to *die*, 'tis true; but 'twas because of the *hainous Nature* of this *Villain*; he causing *Mankind* so to offend *God*, that nothing but the *Blood* of my *dear Lord* could satisfie for their *Offences*: But when he came he stirred up the *Jews*, and other *evil* and *Graceless* Persons; who *Villified* him, *Scourg'd* him, *Crown'd him with Thorns*, *Spit in his Face*; and in a Cruel and Barbarous manner *murder'd* him; but that is not all, this Enemy put his *Soul* to great and lamentable pain in the Garden; he lay so heavy upon him, that he made him sweat as it were drops of *Blood*, falling down to the Ground; and caused the Father also to hide his Face from him, which made him cry out, *My God, my God, why hast thou forsaken me??*

I cannot speak what I have to say; my *Heart* is ready to break?

Upon this all the Court were in amaze; *Lord*, says one, what a *Malefactor* have we here.

Cryer. Call in the King's own Daughter, the *Blessed Spouse* and *Wife* of the *Lamb*: Here my Lord.

Psal. 45. 13. She appeared in her mournful Garments, *yet all Glorious within; and her Cloathing was wrought Gold.*

Judge.

Judge. What can you say most *Virtuous Lady*, against *Sin* the Prisoner at the Bar?

Kings Daughter. My Lord, I have many things to *Witness* against him. *Zions Evidence.*

First, He did what lay in him, to hinder my being *Espoused* to *Jesus Christ*, my *Lord* and *glorious Husband*, because *Apollyon* feared the *holy Issue* I should bear him, would be for ever his *Mortal Enemies* (as indeed they always were, are, and ever will be.

Secondly, No sooner, at any time, that I have brought forth any Child of the *New Covenant*, but he with an open Mouth seeks to devour it; and if he cannot do that, then he labours to spoil its *Growth*, and deface its *Beauty*.

Moreover, He hath most grievously divided my Children, filling their Hearts with evil thoughts one against another; raising up *Discord* and *Animosities* amongst them, to the great Grief and Trouble of my *Spirits*, Dishonour of *God*, reproach of the *Gospel*, and encouragement of my *Enemies*; and not only by their sad Divisions doth he do this, but also by his *Subtilty* he preys so upon them, and gets such power over them, that he hinders their *sweet Communion* and *Fellowship*, both with the *Father* and *Son*; causing some of them to walk *Loosly*, *Carnally*, and altogether unbecoming the *Gospel*; by which means I am rendered very *odious* in the Eyes of many People.

But that which I have further to say, is this; The *Bloody Tyrant*, in former time, stirred up *Pharaoh* King of *Egypt* to oppress me, and so hardened his heart against me, that many of my *little Babes*, he caused to be thrown into Rivers; and divers other ways he *sorely afflicted* me then, and in after-Times; and like an unsatisfied *Monster*, as he is, hath never quite ceas'd to this Day, from contriving and executing all manner of *Villanies* upon me and my Children, so that by many strange and cruel Deaths he hath

hath ſlain Thouſands of Thouſands of them in moſt Countries and Kingdoms of the World.

And the more Holy and Godly any have been, the more they have ſuffered by him, and one Mrs. *Babylon*; that he has raiſed up againſt me, my Lord, ſuch a *Savage*, *Bloodthirſty Wretch*, he is, that he hath *hang'd*, *burn'd*, *ſtoned* and *tortured*, *ſawn* aſunder, caſt into the *fiery Furnace*, into *Lyons Dens*, *tore in pieces with wild Horſes*, *plucked* out the *Eyes* of poor Men and Women, *roaſted* and *bury'd* alive, *impriſoned*, *gagged*, *ſtarved*, *curſed*; and many has he forced to flye into *Woods*, *Deſarts*, and *remote Places*; having deprived *Parents* of their *Children*, *Children* of their *Parents*, the *Husband* of the *Wife*, aud the *Wife* of the *Husband*, ſhewing no *pity*, nor *Bowels*, on the *deſtituted*, *afflicted*, *tormented* Ones, whom he and his Party forc'd to wander in *Sheep-skins* and *Goat-skins*, in *Mountains*, *Dens* and *Caves* of the *Earth*: My Lord, my *ſpirits* begin to fail me, and my *Soul* and *Bowels* tremble at the ſight and thoughts of him; 'tis impoſſible I ſhonld now recite the hundred part of what I have to charge him with: But here is a credible Gentleman, in the Court, called *Ancient* and *Modern Records*; who can make out much more againſt him than what I have ſaid.

Judge. Poor *Zion*, I pity thy ſorrowful Condition; but do not be diſcouraged, his Time is but ſhort.

Cryer. Call in Mr. *Ancient*, and *Modern Records* of the Country of *Humane*.

Mr. Record's *Evidence.*

Mr. *Ancient*, and *Modern Records*, &c.

Here.

Judg. Come, what is that you can teſtifie againſt *Sin*?

Ancient Records. Waggoners, whip on.

Judge. What do you mean; is this a fit anſwer for one of your years in ſuch a Place?

An-

Ancient. My Lord, I have here at hand more than a Hundred Waggon-Loads of Books, which are of good Credit; that are filled full of the Horrid Deeds of this *Bloody Villain* at the Bar, if you will be pleased to have them read.

Judge. That is impossible to be done now; 'tis a Work for many years; you must repeat some particulars.

Mr. *Ancient*, *&c.* My Reader can do it my Lord.

Judge. What is his Name?

Ancient Records. His Name is *Historian.*

Cryer. Call him in.

Historian. Here.

Judge. What have you to say against *Sin* the Prisoner at the Bar. *Friend*, You must be brief in your *Evidence.*

Historian. My Lord, I have read much of Mr. *Ancient* and *Modern*'s Testimony; I mean, the Writings of worthy Men, who lived in several Ages of the World; whose Credit and Authority is generally received by all; and there I find such an account given of the *Acts*, *Deeds* and *Cruelties* of this *Enemy* at the Bar, that 'twould make a Man tremble to think of: For he hath caused most *horrid Treasons*, *Plots*, *Conspiracies*, *Rebellions*, *Wars*, *&c.* *Setting one Kingdom against another*, *Neighbour against Neighbour*, *the Father against the Son*, *and the Son against the Father*; *yea*, *he hath filled the whole Earth with all manner of Filth*, *and cursed Debauchery*, *Blood and Violence.* *Stealing*, *Cheating*, *Deceiving and Destroying both Body and Soul too*, hath been I find all his practice; so that he hath not only been a *Plague* to the *Church*, but also to the whole World; having caused (by reason of his *vile* and *detestable Deeds* which he hath done, or caused to be committed) the Majesty of *God*, to send sad and fearful Judgments oftentimes upon all those Places, Nations, Cities and Towns where he has been received, loved, countenanced, kindly and universally embraced, as *Famine*, *Sword* and *Pestilence*, &c.

so

ſo that divers great and glorious Nations, Cities, *&c.* have through him been made quite deſolate, depopulated and ſpoiled; of which I could give you a particular account, if your Lordſhip pleaſe to hear it.

Judge. No Mr. *Hiſtorian*, you have ſaid enough.

Cryer. Call *Theologue.*

Here, my Lord.

Judge. Sir, you are ſummonn'd hither to give in your Teſtimony againſt *Sin*; pray therefore, in a conciſe manner, open what evils you know he hath done, or is guilty of, whether they are *Treaſons*, *Murders*, *Fellonies*, &c.

Theologue. My Lord, that I am ready to do.

Mr. Theologue's *Evidence againſt* Sin.

Firſt, I ſhall proceed ſomewhat in a different manner (as to my *Evidence* againſt him) to thoſe worthy Perſons who have been already called.

My Lord, he is ſo vile and evil, that there is no good in him; he is indeed, the *Plague* of *Plagues*; we had far better *God* ſhould let in upon us all his fearful Judgments, as *Famine*, *Peſtilence* and *Sword*, *&c.* than to give us up to the Rule, *Tyranny*, and Dominion of this *Villain* and *Enemy Sin.* For,

Firſt, There is ſome *Good* in *Affliction*, but none in *Sin.*

Hence *David* ſaid, *It was good for him that he had been afflicted*; and indeed, his *Afflictions* conſiſted both in *Sword* and *Peſtilence*, *&c.* but St. *Paul* ſaith, *In me*, that is, in my *Fleſh dwells no Good*: He calls *Sin* an Inmate, a Dweller in him, but ſuch a one that had no *Good* in him.

2. *Afflictions* oftentimes are made as *Channels* to convey *Mercies* and *much Good* to Men;

Iſa. 1. 27. *By this ſhall the Iniquity of Jacob be purged*, &c. that is, by *Afflictions*; but *Sin* is never ſanctified by the Lord to do good; nay, *Sin* is ſo evil, it is not capable of any Work of *God* to ſanctifie it for good, and therefore worſer than any *Affliction.*

3. I.

3. There is no good Principle from whence this *Tyrant* comes; *Afflictions* come from *God*, but *Sin* comes from the *Devil*: 'Tis a sign *God loves us when he afflicts and chastises us*; but not to be punish'd when we *sin* & grievously offend *God*, is a sign of *God*'s Hatred; therefore 'tis said, *I will not punish their Daughters when they commit Adultery.* Hos. 4. 14.

When *God* lets out his *Wrath* to purpose on Men, he is said to leave them to their own *Hearts Lusts*, to walk in their own *Councel.*

4. There is a Promise made to *Afflictions*; *I will be with you in the Fire, and in the Water*; but there is no promise made to *Sin*, but contrariwise, *threatned Wrath* and the *Curse.*

5. *Afflictions*, are Signs of *Adoption*; *Whom the Lord loves he chastiseth*; but so is not *Sin*; that is rather a sign of *Reprobation.* Heb. 12.

6. We may kiss the *Rod* when *Afflictions* come, and rejoyce in it, and bless *God* for it; but it would be an abominable thing thus to do, in respect of *Sin*; and therefore it is worser than *Afflictions.*

Secondly, *Sin*, the Prisoner at the Bar, is opposite to *God*, or his direct Contrary.

1. Opposite to the Nature of *God*; nay, and there is nothing indeed so contrary to his pure Nature as *Sin* is; for there is nothing else except *Sin*, but Originally it is from *God*, by him and for him; and therefore cannot be properly said to be directly contrary to him; but *Sin* is neither from him, nor by him, nor for him, therefore the worst of *Plagues*, and greatest *Enemy* to *God* in the World.

2. This *Tyrant* hath and doth still resist *God* in his Authority, Sovereignty and Dominion over his Creatures; his Voice is, *God shall not Reign*; he hath all along endeavour'd

vour'd, to set up the Will of *Sorry man*, the Will of the *Flesh*; nay, the Will of the *Devil*, above the Will of *God*.

3. *Jehovah* doth not account *Sin* only according to a Mans Intention in *sinning*, but according to what the Nature of *Sin* tends unto: They that open, or have opened their Doors or Hearts to this Enemy, are called *Haters* of *God*; *There is the end of the Agent, and the end of the Act*, whatever the *Sinner* may think; yet for his liking, loving and living in *Sin*, he is justly called a *Hater* of *God*; thus God accounts of *Sin*; and besides the lesser love is accounted *Hatred*; so that they that love *Sin* more than *God*, they hate *God*.

4. *Sin* is *Rebellion*; and he hath made all that adhere to him to become *Rebels* and *Traytors* to the *God* of Heaven and Earth; for he hath endeavoured, from the Beginning of the World to turn *God* off the *Throne*, and his *Vicegerent* too.

5. He is such an *impudent Monster*, that he strikes at *God*; he flyes in his Face; nay, strikes at his very *Being*; and hence, 'tis he would fain entice Men to believe there is no *God*; nay, many of them that he hath deluded, have often times wished there was no *God* at all, that so they might without all fear, take their full swang in *sensual Pleasures*; besides, it is the Nature of *Contraries* to seek the destruction of one another.

Thirdly, This Enemy wrongs *God*.

1. In his *Attributes*.

'Tis his *Cry*, and always hath been, There is not a sufficiency of Good in *God* to the satisfying of a *Soul*; for if there is, why do men seek for *Good* (or in the least that which they fancy so to be) in a sinful way? if there is enough Good in *God*, I say why do they go to the Creature for any, in the way of *Sin*?

2. Nay

2. Nay, this Curſed Enemy hath ſo wronged *God*, that he cauſeth Men to think there is more good to be had in him; I meaning in their *beſt Luſt* then is to be had in *God* or *Chriſt*, *&c.*

Alſo Men by hearkning to him, have departed from *God*: they have by a Choice ſet before them, refuſed *God*, and choſe *Sin* this vile Enemy: Now this ſhews in their Opinion the *Profits*, *Pleaſures* and *Honours* that *Sin* yields them is better than all the Good there is in *God*, *&c.* though in the Goſpel he ſets forth his own Glory, Excellency and infinite Goodneſs before their eyes, yet they will have none of him; they like Sin and this World far better.

3. He wrongs God in his *Wiſdom*; as if God did not know how to provide ſo well for his Creatures Good, as he.

4. Nay (My Lord) he alſo hath, and dayly doth caſt Dirt upon the *Holineſs* of God; perſwading men, that though they are never ſo vile, God loves them; and that he is not ſo holy and exact, as to mind whatever they do amiſs.

5. Moreover, He hath wronged God in his *Omniſcience* and *Juſtice*; in tempting men to do that in the ſight of *Jehovah*, without fear, which he hath threatned to puniſh with eternal Burning.

6. He wrongs God in his *Truth* and *Veracity* alſo; as if all his fearful Threatnings and Comminations that are againſt him, were nothing but fooliſh Tales, or things that will never be executed; and as if all his Promiſes of Grace and Mercy, made unto thoſe who repent, were a Lie, and not worth regard.

Hence (My Lord) you may call all the *Holy Attributes of God* in to witneſs againſt him.

Fourthly, Beſides all this, he hath wronged God in his *Perſonal Relations*, viz. *Father*, *Son*, and *Holy Ghoſt*.

1. He hath wronged the *Father*, in his Works of *Creation*;

tion; in that all those *Natural Gifts* and *Faculties* bestowed upon the Soul, and *Members* given to the Body, are used, or rather abused by him, to God's Dishonour; also, in as much as all those outward Blessings and good things the wicked enjoy, are not improved to the end and intent of the great giver; for though they are fed by the Almighty, and have his innocent Creatures slain in abundance for them; so that they *eat the Fat, and drink the Sweet*, yet they live to themselves, and serve this his Enemy, and mind not the Work and Business for which he made them, and commands them carefully to do and look after.

2. He wrongs *Christ* in the Work of *Redemption*; not only in that he crucified him, and poured forth his Blood like Water (as my *Brother Evangelist* well observ'd) but in respect also he stirs up Mankind, like Swine, to trample his most precious Blood under their feet, and never regard nor mind the great end of Christ's Coming; which was to *save them from their sins, and purchase to himself a peculiar People, zealous of good works.*

Tit. 1. 14.

3. He hath, and still doth wrong the *Holy Ghost* in his Work of *Sanctification*, by resisting his Motions, striving continually to grieve and weary him out; and also by defiling the Body, which should be his *Temple* and *Habitation*; But alas, this, he (*viz.* Sin) has got, and there he reigns, and the *Holy Ghost* is kept out.

Fifthly. This *Cursed Enemy* hath wronged God in that *wise Councel* and *Order* he hath set in the World.

The Lord hath in an admirable manner placed and ordered all things here below, so that they might bring about his own End; which is his Glory: But this *Enemy*, like an evil and cursed Incendiary, doth strike at God's Work, and endeavours to break all to pieces; that so his Work being spoiled, his End might be frustrated. This is the first part of my Evidence.

The

The Second I shall now enter upon. My Lord, This *Cruel Tyrant*, the *Prisoner at the Bar*, is the greatest *Enemy* and *Plague* to man that ever was (as well as unto God) which I shall quickly make appear.

1. He is a great *Thief* and *Robber*; not only a *Traytor* to *God*, but a *Thief* also to *Man*; nay, such a notorious one, that all the whole World have been cheated, and basely robbed by him; not one man (save *Jesus Christ*) have escaped his hands: Besides, they are not *Pins*, *Toys*, and *Trifles* he gets away from them; but the *best Goods* they have; never being satisfied, until he hath quite undone them, and not left them worth a Farthing; 1. he hath robb'd them of God's *Holy Image*.

2. Of *Union* and *Communion* with him (as *Adam* before shewed.)

3. Of his gracious *Favour*, or *Light* of his *Countenance*.

4. He robs them of their *Time*, which should be dedicated wholly to *Jehovah*; But he perswades them 'tis time enough to repent *to morrow*; yet that *Morrow* never comes till their Souls are in Hell.

5. He hath robbed them of the *Oppportunity of Time*, I mean, those precious *Sermons*, *Seasons of Grace*, and *Holy Sabbaths* God hath been pleased to afford them; insomuch that he hath made them to prefer *Worldly Advantage* and *Profit* in their Shops and Callings, above the *Riches of the Gospel*, &c.

6. He hath robb'd them of *True Peace*, and *Joy in the Holy Ghost*.

7. He has cheated them of all the *great Blessings* of a *Crucified Christ*, and of their own *precious* and *immortal Souls*, and of that *Crown of Glory which fadeth not away*.

Secondly. He is not only a great *Thief* and *Robber*, but a *bloody* and *mercileſs* One too; he hath bound them all in his Bonds of *Iniquity*; and not only so, but hath put out all their *Eyes*, and stript them of their *Rayment*, and wounded

wounded them in a cruel manner
Isa. 1. 5, 6. *from the Crown of their Head, to the Soles of their Feet* (as hath already been shewed.

4. He is a *crafty* and *cunning Thief*; 1. He cheats them of Treasure of inestimable value, for meer Toys and Trifles. 2. He deceives them of their Reason; perswading many People, though they sow Tares, yet they shall reap Wheat; nay, though they sow not at all, yet they shall have a good Crop at Harvest; and that it is time enough to sow, when it is the time (indeed) they should reap.

4. He is a *bold Thief*; he hath adventured to steal away the Thoughts of good People in the very face of Justice; even when by Christ's Ministers he hath been Arraigned for his horrible Wickedness.

5. He is an *old Thief*; he began betimes; above 5000 years ago, and will not cease yet.

6. He is a *strong Thief* also; very few are able to Master him: Nay, none can without power from above.

II. As he is a *Thief* to Mankind, so he is likewise such a *filthy* and *unclean Beast*, that he hath defiled them, and all things they meddle withal: besides that horrible Guilt he brings upon them.

III. He hath wounded the *Soul* of Man.

IV. He hath debased Mans *Soul*, which is of a most Noble *Extraction*.

V. He hath separated *God* from Man, and hid his Face from him, and spoiled him, and laid him under the Sentence of *Eternal Burning*.

VI. He is to *Mankind*, my Lord, the *Evil* and *Poyson* of all other Evils; no Evil could hurt them were it not for him; nor would be so bitter to them, but might be easily born.

Nay, He makes the best things they enjoy bitter to them.

My

My Lord, He hath a kind of Infiniteness of Evil in him.

1. Because he teaches Men to *rebel* against an *infinite God*.

2. Because the wrong he hath done cann't be aton'd for without an infinite price.

3. There is nothing but *Infinite Power* can overcome him.

4. He hath made an infinite breach between *God* and Man.

5. He deprives the *Soul* of an infinite good.

6. And lastly, he doth bring upon Man infinite pain and punishment.

And this My Lord, is the substance of what I have to say against him.

Judge. I thank you good Mr. *Theologue*, you have performed your part well.

Cryer. Call Madam *Grace*, and all her Daughters, *Faith*, *Hope*, *Charity*, *Patience*, *Prudence*, *Temperance*, *Sobriety*, *Chastity*, *&c.*

Here my Lord we are all.

Judg. Come virtuous Lady, what can you say for my Sovereign Lord the King against the Prisoner at the Bar?

Grace. My Lord, I am of a Noble *Descent* and *Parentage*, being begotten and born from *Above*; but this *Villain*, as much as lay in him, endeavoured to hinder both my *Conception* and *Nativity*.

1. And no sooner am I brought forth, but he strives to obstruct my Growth, and to choak me with the love and delights of this World,

2. By raysing up a base Fellow to do it, called *Slavish Fear* (a Bastard of his own begetting.)

3. By taking away, or with-holding from me the *sincere Milk of the Word*.

4. By causing my Children not to hunger after it as they ought to do.

5. He causes me to be slighted, neglected and grievously re-

reproached as if I were not worthy to be regarded, nor cherished.

6. By setting up and exalting one called *Morality*, equal with me, if not above me; by which means, my Lord, I lose much of my Glory: I have more to say, but I will leave the rest to my Daughters to make out.

Cryer. Call Mrs. *Graces* eldest Daughter, *Saving Faith.*

Here, My Lord.

Judge. Most precious *Faith*, What have you to say? *&c.*

Faith. this *Villain* my Lord, hath by many cunning Devices made me so contemptible as if I were of no higher Pedigree, than of a Humane Extraction, or begotten of refined Nature,

2. He has made me so feeble and weak (by hindring me of that good Nourishment *God* hath provided for me) that I can scarce go alone; he lies so heavy upon me, that I can hardly look up; He makes my Children also to pore more upon their own *inward Corruption*, than upon *Christ's Righteousness* and *blessed Mediation*, to their great wrong; besides, he turns their Eyes more to Mount *Sinai*, than to Mount *Zion*; more upon the *Law* than upon the *Gospel*; also he makes them so idle and careless, that they do not pray oft and fervently enough for me that I might be strengthened, and flourish in them: Moreover, he lets in upon me, oftentimes, one *Despond*; who, like a *mercileſs Tyrant*, knocks me down at one blow.

Pray call my Sister *Hope.*

Judge. *Fair Damsel*, What have you to say against the Prisoner at the Bar.

Mrs. Hopes *Evidence.*

Hope, *in danger of her Life for want of* Experience *&* Patience

Hope. My Lord he hath often forc'd me almost to let go my *Anchor*-hold; by which means the poor Ship, *Soul*, hath been upon the *rough Waves* of a *Tempestuous Sea*, and in danger every hour of being broken in pieces, and

and utterly loſt upon the pernicious Rocks of either *Preſumption* or *Deſpair*. Beſides, My Lord, he hath very near in time of very great Tribulation, deſtroyed my two Siſters, *Patience* and *Experience*; who always are very helpful to me; for you know who ſays, *Tribulation worketh Patience, and Patience Experience, and Experience Hope*, Rom. 5 3,4,5. That way I uſe to be ſtrengthened; but by ſpoiling them, he hath weakned me.

Judge. Is this ſo Mrs. *Patience?*

Patience. Yes, my Lord, for in times of *Tribulation*, this *Enemy* hath let in one *Diſcontent*, and his Brother *Repine*; by which means, I was turned out of doors, and loſt the help of *Experience*, who is a dear Friend to my Siſter *Hope*.

Judge. Were ever *Virtuous Damſels* thus baſely uſed?

Mrs. *Charity*, What have you to ſay againſt the *Priſoner* at the Bar?

Charity. Alas, my Lord, this curſed Tyrant, *Iniquity*, hath ſo prevailed, that I am become as one *almoſt dead*; whoſoever feels me, ſhall find me even *Clay-cold*. I am, my Lord, through his means alſo grown much out of Eſteem; moſt being weary of my Company. Beſides, I and all my Siſters ſtand in fear of our Lives; for as he goes by the Name of *Covetouſneſs*, he hath attempted to murther us all together: Nay, and he hath put out of joynt both the Arms of my Siſter *Bounty*, and almoſt broken my Back and the Back of my Siſter *Liberality*, and hath forced poor *Hoſpitality* out of doors, and ſet all People ſo againſt her that none hardly will know her, or take her in.

But, my Lord, This is not all; he has got another Deſign againſt me: he teachs men to break *Gods Law*, and do ſuch things that are a reproach to *Religion*, and then Fathers it upon me, as if I taught men to ſin againſt God and violate the Law, Goſpel, and their Conſcience too. Alas, 'tis not *Love* (no, no, I am more chaſte and pure) but *Luſt*, that teaches men this; nay, he would neer

make a *Ranter* of me, pretending I am such a *Latitudinarian*, and have so large a *Heart*, that I teach Men and Women to have fellowship and communion together without distinction; whereas your Lordship well knows, That I am in all respects a Lover of *Purity*, and hate *all manner of fleshly and spiritual pollution*; the holy Gospel being continually my *Rule* in all I lead men to do; though I cannot deny but that this *Villain* hath greatly wrong'd me, by filling the hearts of God's People with *Strife*, *Envy* and *bitter Animosities* one against another; for I would have all that are *Saints*, love each other, though (not I) but the *Gospel*, is to be the Rule of their *Communion*; but He say no more, but give way to my Sisters, *Sobriety* and *Temperance*.

Judg. Well, what can you say, *Beautiful Virgins*, against *Sin*, the *Prisoner at the Bar?*

Sobriety, &c. My Lord, I and my Sister were employ'd to keep the House of every *Christian Man*, and to moderate his Mind in all his Affairs: But lo, on a sudden, this unruly Fellow, and Enemy of God and all Goodness, let in upon us a *vile Wretch*, called, *Inordinate Desires*; who had no sooner got in his foot, but *poor We* went to the Walls, and were laid weltring in our Blood; for he led him out to use the *Creatures* to *Excess* in *Eating*, *Drinking*, *Sleeping*, *Recreation*, *Pleasures*, &c. which our Natures could never endure.

Judge. Come forth (*Chastity*) *Sweet-heart*; have you any thing to charge the *Prisoner* with?

Chastity. Alas, My Lord, My heart is ready to break, to see him; for like a wicked Beast as he is, he would have committed a *Rape* upon me; Lord help me, my Spirits are almost gone.

Judge. Give her a *Cordial.* Come, *Damsel*, What is that you say?

Chastity. My Beauty is (as you see) like the Sun, and I am fairer that the *driven Snow*, and I have also as pure, and

and ſpotleſs a Mind; but this *Monſter*, having knockt down my two poor Siſters, *Sobriety* and *Temperance*, by the Exceſs of *Gluttony*, *Drunkenneſs*, &c. thereby was let in two of his own baſe *Off-ſpring*, viz. *Chambering* and *Wantonneſs*; and they had almoſt forc'd me: However, I lay in a great deal of danger, and hardly eſcaped with my Life.

Nay, my Lord, and beſides this, he hath continued ſo many Antick and baſe Faſhions, that he hath even murthered (I fear) my Siſter *Modeſty*; and by means of *bare Necks*, *Breaſts* and *Shoulders*, &c. I am every day in great danger likewiſe; and not only this way, but alſo oft-times he expoſeth me to great jeopardy by *evil Company*.

Judge. Have you any other Siſter that hath not been called?

Chaſtity. Yea, my Lord, here is my Siſter *Prudence*.

Judge. Come Mrs. *Prudence*, Pray declare what you have againſt the *Priſoner*?

Prudence. My Lord, he has done me as much wrong as any of my dear Siſters; for, 'tis I who teach Men and Women to make good uſe of their Seaſons and Opportunities for the good of their Souls and Bodies; but this *cruel Tyrant* hath often endeavoured to ſtifle me, by letting in two other Enemies and baſe-bred Villains, *Idleneſs* and *Vain Hope*; ſo that the *Ant*, by a certain inſtinct of Nature learns more Wiſdom in providing *her Food in the Summer and gathering her Meat in Harveſt*, than I can teach Mankind. Nay, my Lord, I can hardly (now adays) find a Service, (though none of the worſt *Huſwives*) in City or Countrey; for if People would entertain me, I would ſoon *cloath them all with Silk and Purple*; *and make them Coverings of Tapeſtry*: I am not *afraid of the Snow*, *nor doth my Candle go out all night*, Prov. 31. 19, 21, 22.

Judge. I know, *Prudence*, thou art a painful *Maiden*: *Many Women have done vertuouſly, but Thou and thy Siſters have excelled them all*. I accept of thy *Evidence*, and will

e Justice done Thee and them too, with a vengeance.

Cryer, Call Mr. *Conscience*.

Here, My Lord.

Judge. Come, *Conscience*, What can you say for our *Sovereign Lord the King*, against *Sin*, the *Prisoner* at the Bar?

Conscience. There hath, my Lord, been a great deal said and witnessed against him already; but I can (nevertheless) charge him with such kind of horrid Crimes that none knows of besides me and the Majesty of Heaven: He is truly, a *Monster of Wickedness*, in committing all *Deeds of Darkness*; for though he is *impudent enough*, yet there are some of his *Treasons*, *Murders*, *Incests*, *Adulteries*, and *horrible Combinations*, that *Apollyon* himself is ashamed, or rathe afraid should come to light; he hath erected, My Lord, his *Throne* in the House of one Mrs. *Heart*, and there he *foments*, *hatches* and *contrives* all manner of *heinous Crimes* and *unknown filthy Abominations*; as, *Murders*, *Adulteries*, *Fornications*, *False Witnesses*, *Blasphemies*, *Seditions*, *Heresies*, *Lasciviousness*, *Envy*, *Malice*, *Revenge*, and what not? *Matth.* 15. 19.

Nay, it is a shame (indeed) to speak of those things he hath done here, and in other places of *Darkness*, having many a time drawn men to take *cursed Oaths of Secrecy* to carry on all manner of horrid Treasons, and Villanies against King and Kingdom, Church and State, God and Man.

Nay, he deceives, beguiles, and secretly undoes such oft-times that seem to be his greatest Enemies, by putting them upon base and sinister Ends; making *God's Mill* to grind the *Devil's Grist*. And much more I could say my Lord, but that I am not willing to tire the Court.

Judge. You have performed your part in few Words.

Clerk. Here are many more *Witnesses*, my Lord, as Mrs *Common-wealth*, Goodman *Poverty*, Gaffer *Neighbourhood*, &c.

Judge. I cannot hear them now; there hath been enough witnessed against him already: *Come vile Traytor, and Monster*

ſter of Wickedneſs, what haſt thou to ſay for thy ſelf, why Sentence of Death ſhould not paſs upon you?

Sin. My Lord, I have much to ſay: *Is it not ſad (though I am bad) I ſhould be abuſed and belyed after this Rate!*

Judge. Bely'd, Villain! Wherein?

Sin. My Lord, *All manner of Evil that ever was committed under the Sun, is charged (by ſome of theſe Witneſſes againſt me) whereas 'tis evident, the* Devil *hath been the chief Inſtrument that hath done great part of it.*

Judge. But hark Fellow, how came he to be a *Devil*? was a *good Angel* at firſt, and therefore let us underſtand what means he is made ſo vile as to act any of theſe *horrible Deeds* againſt the *God of Heaven?* Did not you at firſt deceive him? I muſt tell you it hath been made very evident again and again, that you made him a *Devil*; ſo that all the *Evil* and *Miſchief* he hath done, is juſtly to be charged upon you; nay and you are he that furthers and upholds his Kingdom; beſides, were it not for you, what hurt could he do to poor Men and Women? And 'tis you that fulfil the Will of the *Devil*; and every one that gives way to you, gives way to the *Devil*; and thus have you made man, that Noble Creature, a meer Slave and Drudge to the *Devil*; Nay: and Have cauſed ſome to ſell themſelves both *Body* and Soul to him; and which is worſt of all, you turn the *Soul of Man* into a *Devil*. *Have I not choſen you Twelve, and one of you is a Devil?* John 6. 70. *Fear none of thoſe things you ſhall ſuffer; Behold, the Devil ſhall caſt ſome of you into priſon,* &c. Rev. 2. 10. What do you ſay? Are not theſe things ſo?

Sin. Ay, But yet if it pleaſe you I am wronged; for much of the *Wickedneſs* that has been, and is in the World, has been occaſioned by Mans own evil Heart.

Judge. 'Tis a vain thing to uſe this *Serpentine-Cunning* here; pray how came the Heart of Man to be ſo evil; was it not a good and honeſt Heart before you entered into it:

Come,

Come, 'tis you that have made it so deceitful and desperate wicked.

Sin. I, but your Lordship well knows the World is, and hath been, a great cause of much *Iniquity* which is charged upon me.

Judge. the World, 'tis true, is Mans Enemy, as it is become, in its Pleasures, Honours and Profits the *Object* of *Lusts*; but still, 'tis you chiefly who brought this *Lust* into the World; by which means it proves such a great *Plague* to all *Mortals*; for otherwise the World would never have hurt any Body, but contrariwise been a great Friend and Blessing to them.

Have you any thing more to say?

Sin. My Lord, I have got a Pardon here for many Crimes I am charged with; (from *His Holiness*) pray let me have the benefit of a Councel to plead it for me.

Judge. Who would you trust your Cause with?

Sin. My Lord, *Ignatius*, *Loyola*, *Bellarmine*, &c.

Judge. This Court cann't admit of *Criminals* to be Councel for a *Malefactor*, who hath been cashiered and degraded long ago,

Yet we will give you all the fair play imaginable: Come, we will weigh the validity, or strength of your Pardon. Pr'y, how came *His Holiness* to have the power to *pardon* you; since 'tis positively said, none can forgive *Sins* but *God*; though 'tis granted a Man may forgive his Brother that has trespassed against him, so far as he is injured thereby, yet he cann't forgive the Offence, as 'tis against *God*; but you are charged with the highest Treasons that ever were committed against the Majesty of *Heaven*; and tho' a *Sinner* may be forgiven, yet *Sin* must dye; that was ever the sense of that just *Law* and *Law-maker*, by which you are Tryed.

Sin. Good my Lord, pity me, a Psalm of *Mercy*! do not cast away an Old Man; 'tis near Six Thousand Years ago since I was born.

Judge.

Judge. 'Tis high time therefore to rid the *Soul* of Man of you. I must proceed to your Sentence.

Upon this the *Attorney General, Divine Justice,* stood up and spoke to this purpose; *My Lord, I require Judgment, not only to pass against the Prisoner,* Sin, *but also against the* Sinner *too; for they are guilty of his Crimes, before God, and it stands not consistent with his* Glory *and* Holiness; *that they should be acquitted; therefore I in his Name will and command, that the Sentence of Eternal Death do forthwith speed and pass upon them and every of them;* for the Wages of Sin *is no less punishment sith they have all broke that just Law that lays them under Gods Curse, and the Damnation of Hell; neither can I acquit one Soul of them: The Jury presently found him guilty, and the* Sinner *too. Upon this, O the lamentable Cry that was amongst those Mortals, whose Consciences were awakened! who stood trembling at the Bar, wringing their hands; and Tears like a River gushed from their Eyes, begging upon their Knees for pardon and forgiveness in entertaining the Traveller.*

At last the King's Solicitor, *Divine Mercy,* stood up for the Prisoners, but spoke not a word in behalf of *Sin* the *Grand Criminal*; and spoke to this purpose;

Most Serene Lord, I am ordered, by his most Sacred and Eternal Majesty, to plead for these self-condemned Malefactors: for though Divine Justice can shew no favour, yet is God gracious as well as just; and hath promised forgiveness to all such Souls who repent unfeignedly, and forsake this cursed Tyrant; *therefore I cannot suffer such Souls to perish.*

Judge. Well, to reconcile you both, and greaten your *Glory* equally alike, *Divine Wisdom* in *God* hath found out a *happy* and *blessed Medium,* that so he may appear as just as Justice can require, and yet as gracious as the *Sinner* can desire; this it is, the Lord *Jesus Christ* hath in the Sinners stead laid down a sufficient price to make a compensation for all the wrong these *Transgressors* have done, to the *Law,* to *Justice* and *infinite Holiness.*

There-

Therefore the Sentence is this; *Sin, thou hast been Arraigned, Tryed and found guilty of all those Bloody, Amazing and abominable Crimes, as Treason, Murder, &c. charged against thee, therefore every Soul who is throughly convinced of his notorious Evils, in loving, liking and entertaining of thee; and doth heartily confess and forsake thee, &c. and apply the Virtue of Christs Blood as the only Remedy, he shall live and be forgiven; but thou shalt die without Mercy; and they by the help of Gods Spirit shall crucifie thee; neither shall they have their Lives and Pardon upon any other terms; for either they must die, and thou be slain, mortified and crucified in them, and by them.*

But all you who do nor this (pray hear your Sentence) *viz. confess, leave, loath and utterly forsake* Sin, *this detestable and odious Enemy; and apply the Virtue of Christs Blood as the only means which hath satisfied the Justice of God, and made an Atonement for you; but shall still love, live in, and entertain this Cursed Monster; shall every one of you remain in the hands of Divine Wrath until you die; and then your Souls shall go to Torment, in the dreadful Day of Judgment, Bodies and Souls, with* Sin, *whom you have so dearly loved, shall be cast into the Lake that burneth with Fire and Brimstone, there to remain in inconceivable Torment for ever and ever; upon this, with such Joy, that no Tongue is able to conceive, some poor Souls took hold of Gods Gracious Mercy, and were pardoned; but the greatest part made light of all that was said; and seemed to set the Court at nought, being hardened in their Sins, because the Sentence against their evil Deeds was not presently executed, so that they fell into the hands of Divine Wrath and Vengeance; and are like to perish for ever and ever; and thus the Tryal is ended.*

FINIS.

There is Published a Book, Entituled, The *Travels of True Godliness*, by this Author. Sold by *John Dunton*.